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Rev. JOHN F. COONS, Editor.

TERMS:

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LEXINGTON:
WEDNESDAY, DECEMBER 25, 1833.

For the Western Luminary.

CORRESPONDENCE

Between the Rev. DEWEY WHITNEY *of Mount-Sterling, and* Elder JOHN SMITH *of Montgomery County.*

Continued.

Mount Sterling. Aug. 27th, 1833.

Rev. John Smith.

SIR,—Yours of the 23rd in reply to my last two letters, came duly to hand. For one who wishes to be "plain and unequivocal," I presume, when you say that you have never been actively and industriously engaged in circulating a report that I had "backed out," that you intend no sort of evasion—that you had not reported that I *was backing out*, or any thing tantamount to it. You know whether you intended to convey this idea to me, which I shall take for granted, unless you undeceive me by informing me otherwise. For the present I shall drop the topic of my last letter, and, in reply to that part of yours which purports to answer mine of the 14th, I must express the most unbounded astonishment. Words are intended to convey ideas. You have not, and cannot charge me with evasion; but my letters have been "plain, candid and equivocal." Now, Rev. Sir, turn back to your and my first letters, and make the contrast. In the first place you say, "Having received information from what I conceive the best authority, that you have frequently introduced my name publickly before your congregations, accusing me with *misrepresentation, slander* and *lies:* I now, in the most friendly manner, call upon you as a gentleman and a professed christian, to meet me face to face before the public, at some time and place" &c.—This was a matter that was personal to you, as the Rev. John Smith: and what was my reply. With candor and promptitude I tendered you an issue. Upon this branch of your first letter, I said, "Yours of the 7th came to hand on yesterday, by the favor of Mr. B. H. Payne; and, in reply, have to say, that whatever charges I have made against you in public, I shall most cheerfully endeavor to substantiate at a proper time and place, giving you an opportunity to answer for yourself." This concluded that part of the subject. Can any thing be plainer. This topic was personal: and, as regards it, when and where have I ever insinuated, that I would not undertake to substantiate it, without you avowed yourself as the representative of the people, with whom you are connected! on no occasion; in no place—and as respects *that* call of yours, *I* considered that *the point* was made. And our whole correspondence since, has arisen from the subsequent part of your first letter. Is it not then Rev. Sir, passing strange, that you should use such language, as is contained in your last letter! I hold it, Sir, as a right, which every free man has, let his standing be high, or low, to have investigated any charges made against him *personally*. With this opinion, I frankly answered your first letter upon the point of any charges that I may have made against you. Thus, it will appear, that this issue has been made at the commencement of our correspondence. The subsequent part of your first letter, after calling upon me to make good my accusations, reads thus, ("or indeed any other, which you may judge exceptionable to my moral or religious character.") In my answer to this part of your letter, after tendering the issue upon the charges which, I had made against you, I say "But before I stipulate further, I ask of you, an explanation on the foregoing clause of your letter," and remarked "If you intend by this expression, only your private or personal character, I have nothing to say: but if you mean the religious sentiments which you advocate, (which explanation your friend Mr. Payne was disposed to give) I hold myself in readiness to contest them. I wait your explanation, and shall answer your challenge."

Your next letter never makes any allusion to the charges upon which you desired me to meet you, and which regarded you personally: which at once shows, that you must have considered the issue made up, on that point: but you only undertook to explain what you meant by your religious and moral character." You said, "I intended to convey this idea:—that if there be any religious doctrine or practice for which I plead, and which is not included in your charges against me as specified in my letter to you, and which you might wish to expose before the public, that you could have the liberty of doing so, upon fair terms." Now Sir, upon what point did I reply to you! Read my second letter, and you will at once perceive, that not one allusion is made in it to the issue already formed. It was, then, in regard to "doctrine and practice," that I called your attention, and desired to make another "issue." Nor did I ever require, or demand of you, so far as I had made charges against you, to avow yourself, the representative of "the Reformers." Why then, did you ask such a question as the following, contained in your last, viz. "Did you Mr. Whitney, make the charge of misrepresenting, slandering and lying, as the representative, or ambassador of the General Assembly, a body of Presbyterians "professedly religious?"

I quote from my second letter as follows, viz. "In any attack which I may think proper to make, I conceive it my privilege to expose those principles held and advocated by "the Reformers" as a people professedly religious; and, if you give the challenge as the representative of this people, and the liberty asked for above, of contesting those published principles doctrines and practices, will expose them upon fair terms in a "plain candid and unequivocal manner. In calling in question the religious principles, which it is my understanding you advocate, I intend to have it explicitly avowed, or denied by you. If I have understood the religious doctrines and practices, which I have seen published by Mr. A. Campbell, they are these (in the main) for which I understand you "to plead." Am I correct!" Having for the present disposed of my last letter to you, let us examine your last, and see what sort of answer you give to the foregoing quotation, and try to ascertain if you did as much as begin to tender an issue. One very plain question I asked, which was in substance—if you did not plead (in the main) for the same religious doctrines and practices, as those advocated by Mr. C. in his publications. Will an enlightened public, or will any individual, (including yourself Rev. Sir) say that you have not been [illegible] in the following reply to my interrogatory! "As to the writings of Mr. A. Campbell, *it is known to you*, and every body else who *do know any thing* about us," (who is meant by us?) "that we discard and disavow all human authority in matters of faith and practice, and that the doctrines and practices taught by Jesus Christ, and his apostles, are the alone "doctrines," "practices" and "sentiments" for which I plead."

I would here propound an interrogatory: Have you ever seen, or heard of any Protestant who *professed* to preach, or to teach the christian religion, who did not also *profess* to preach or to teach "the doctrines and practices taught by Jesus Christ and his apostles!" They are doctrines and practices, which I have preached, since a period anterior to your acquaintance with me. The Episcopalian, the Methodist, the Baptist, the Presbyterian, and indeed all Protestant denominations, down to the Universalist, the Unitarian, and even "the Reformer," *profess* to do the same. Notwithstanding all this, we do know, as a matter of fact, that there is a great diversity in our opinions, of the doctrines and practices taught by Jesus Christ and his apostles. I presume you will acknowledge yourself as belonging to, as a member of, the Society, or denomination, who assume to themselves the appellation of "Reformers."—So far as the members of that society, sect, or denomination, have published their "doctrines or practices," we find, that they differ from other denominations or sects. So, each one, differs more or less, from the rest. You *challenged*, or invited me, "if I might wish to expose publicly, any of the doctrines or practices for which you plead, that I might have the liberty of doing so, upon fair terms." I made an attempt in my letter of the 14th inst. to get an avowal from you of those doctrines and practices, to which you did not reply with any thing more specific, than the general declaration, that you plead for the "doctrines and practices of Jesus Christ and his apostles." A candid and impartial man would say, that this was begging the question, and showed a manifest disposition to evade. You certainly could not think it extraordinary, that so far as you thus challenged me to expose your doctrines, &c., if I thought proper to do so publicly, that I required you to represent the religious community with whom you had associated. I had supposed, Rev. Sir, that as I was the party challenged, you should not be at liberty to dictate the terms. I will never consent to play the part of a gladiator in the cause of Jesus Christ. For the *honour of his cause*, I have felt it to be my duty to expose the "doctrines and practices of "the Reformers" as a community professing to worship the same Saviour, and I expect to continue to do so, if I am spared; and you have only to avow yourself as their representative, and present an issue, in a definite and substantive form. You cannot, Sir, mistake me: my object must be apparent, to the most common understanding. I desire something definite. And, I will again remind you, that, what has come from you on religious doctrine and practice, has only been words, which you might readily say, have been misunderstood. That which is written, printed or published by Mr. Alex'r. Campbell, can be come at, and is tangible and definite. Do not have it to say, that, I required you to maintain every particular sentiment which has been published by all the *would be Reformers:* I asked, if you did not agree with Mr. C. (in the main.) You gave me no answer to that interrogatory, further than as noticed above. I am credibly informed, Sir, that the time once was, when you agreed to defend *all* the doctrines and practices which Mr. C. had written: it may be, however, that you have since changed your mind.

I hope, I have been plain and explicit thus far; and I must confess, that in a part of your letter which I have yet to review, the strongest evidence is afforded me, to believe, that you intend to provoke me. But, Rev. Sir, it requires but little philosophy and self-possession, with one, who has self-respect, to preserve an equanimity of temper, when I remember the source whence it originated. Under some circumstances, I might have felt momentarily provoked, at some portions of your last letter. Permit me to extract here as follows, viz: "You ask, if, you are to be permitted to contest any of the "doctrines," "sentiments" and "practices" which have been printed and published by leading "Reformers," &c." You then say —"As this is a requisition, or proposition of your own, *distinct* from the charges you made against me, and for which I called upon *you*, it will be time enough to reply, when the present matters between *you* and *myself* are brought to an issue: for it certainly cannot be presumed by you, that what other men may have written or published, can mitigate your conduct in making these charges; much less, *prove*, that I have been guilty of misrepresentation, slander, and lies." Is it so, that you have not *yet* become satisfied, that an issue has been tendered by me, so long ago as my first letter; so far as you made *complaint* in your first? You did not then ask me to avow any thing, and I informed you that any accusations which I had made against you, I would substantiate: Why, then, address to me such language as the foregoing! My conduct in relation to yourself, needs no *mitigation;* and I have not to go so far as the printing office of any Reformer, to establish the truth of any accusations, which, I may have brought against you. The testimony is much nearer at hand, and on the proper occasion, shall be adduced.

From the circumstance of your not answering directly the question heretofore propounded to you, whether (in the main) you agreed with Mr. C. in doctrines and practices, what am I to infer! Will you please to answer explicitly the following question—Did you mean by the following sentence in your last letter, to convey the idea to me that you would not meet me on doctrine, &c. on the terms which I proposed in my second? "I can assure you, that, the Reformers as a people, have never chosen me as their representative; neither did I understand that you had accused the Reformers as a body of people, with misrepresentation, slander and lies; and therefore I could not be their representative in this case." It may be, that, *you* consider, that I had no right to require in my offer to meet you publicly on doctrine, &c., that you should present yourself as the representative of a people professedly religious. As the Rev. John Smith, *individually*, I would have nothing to do in debate, other than accusations which I may have made against him *individually;* and of this fact you were apprised so long ago as my letter of the 14th. A challenge was once given, that, if *any person* had aught to say against the doctrine advocated by Mr. Alex'r. Campbell, to come forward on a particular occasion, and make them known. On that occasion, a Minister of the Gospel did present himself, to declare his objections, but was met, (as I am informed) at the threshold, with the inquiry, whether he presented himself as the representative of the religious community of which he was a member! The gentleman making this requisition, is one, greater than yourself; being a no less personage than Mr. *Alexander Campbell*, the *Bishop of Bethany, himself*. You were *yourself* present on that occasion; and I have understood, that with a very few exceptions, (and you were perhaps not among the number) that the "Reformers" justified, *all* that the Bishop did, on that occasion. Surely, if one who challenges *any person* to call in question his doctrines, has a right to make such a requisition, the challenged party would have a much stronger right. As the one invited to controvert any of the "doctrines and practices for which you plead." I did make such a requisition, of course, with the expectation, that you would meet it promptly and unreservedly. When I speak of doctrines, I mean something that is definite, and which has an existence in fact, in contra-distinction to *Protean* and *vagrant* expressions which would vanish at the approach of truth.

"The Reformers" as a community, are respectable for their numbers in this part of the country: and, it seems that you are so far a leader among them, as to be elected an Elder, and to be set apart to ride over the country to teach. It may be true that you have no further bonds of union, than believing that Jesus Christ is the Son of God, and, "immersion *for* the remission of sins." For myself, I bear a relation to the religious community to which I belong, separate, and distinct from that, being a member of it. The government of the Presbyterian church, with which, I presume you are very familiar (for you undertake sometimes to quote from it) will explain to you that relation.

Another reason, why I should make the condition to meet you as the representative of the people to whom you belong, is, that if their denominational doctrines are exposed, it reaches them as a community, and informs the public mind. If yours alone, it only reaches you individually, in which the public can feel but little interest. Your community when your individual doctrines should be exposed, might allege, that, on such points, they did not agree with you; and therefore such exposure would effect little, as it regards the "doctrines and practices" of the "Reformers" *as* a people. Not so with myself, and the community with which I am associated. As a body, we (in the main) advocate the same doctrines, practices, and government; and can always be found sustaining this relation.

I can assure you, Rev. Sir, that I feel no very strong desire to assail your *own* peculiar religious tenets; *even*, if I could ascertain, in fact, what they are. For in so doing, I might be regarded, by many in this community, as influenced by personal and local considerations. Besides, however definite and distinct an existence they may *now* hold in your mind, being perfectly unsettled, after a few more revolving suns they may pass off, to return no more. But the doctrines and practices published by the leading Reformers are somewhat fixed and settled; and have become in general, the faith of the body, assuming their *name*. I know, indeed, as a people, both in their collective, and individual capacity, they utterly discard all human creeds, opinions, authority or influence in matters of religion, and profess to take the book *alone*, without note or comment. A more base imposition, yea *trick*, there never was played off, on the communities of our world. For who, that has the least observation, with a little reading and reflection does not know, that, almost every sentiment, opinion, or argument employed in the pulpit, or thrown out in the private walks of life is but the *echo* of Mr. C. the *Bishop of Bethany?* If a doubt should remain, let a reference be had to his translation of the New Testament, up to the third and *fourth editions*, with its extended *Prefaces, Appendices, Critical Notes*, and *Prefatory Hints*, &c. Also, to the Bishop's catechism of two hundred questions and answers in the Extra No. 4th of the Millennial Harbinger; concerning which he says in his introductory remarks: "It will be the means of giving a proper direction to the minds of those, who have not examined these matters, with much attention;"—and, in a closing note, appended by way of apology, as follows, viz: "And as we get many questions sent to us, touching some, or all of these matters, it appeared economical and prudent for us, to answer two hundred questions at a time. As soon as we get two hundred more, we shall allot two days to answer them." Once more, I would refer him to Mr. C.'s numbers, called "*Arguments for young converts*," published in several numbers of the Harbinger. Who, I then ask, can make these refereuces, and then pretend for one moment that the book *alone*, without note or comment, constitutes the rule of faith and practice to the "Reformers" as a body; and that they do in *fact* discard and disavow all human authority in religious faith and manners! It is true, that they affirm this, and so do you; and thus the imposition is played off on all hands upon the credulous, and not without success. And, it is with a view to expose such impositions, in connection with the absurdities palmed on the public for the "*ancient gospel*, and *ancient order of things*" for which you here pretended "to plead," that I was prompted to require of you this identity of character, with the leading "Reformers:"—and (for reasons before assigned) not so much to expose, what you may have thrown out, as peculiar to yourself, and as the mere *ebullitions* of the moment.

Perhaps, however, the reason why you are so reluctant to assume this identity with the leading Reformers, or to fall into the *wake* of the Bishop of Bethany—and why you are so solicitous at the present crisis to obtain an opponent to contest your *own* peculiar, indefinite, and irresponsible religious sentiments, is not so much because you dissent from those of Mr. Campbell, as, that you are beginning to think it time to *set up* for yourself—to become the head and leader of a party of your own; recollecting, that it was a few of those *bold, independent, single-handed, theological contests*, with a large share of arrogance, which acquired for the above *named Bishop*, his present celebrity as a leader and "Reformer." If such is your wish and intention, it is possible you may yet be gratified to some extent. It will not be doubted that you possess the requisite boldness, arrogance, &c. &c. But pardon me, Rev. Sir, if I happen to feel no sort of disposition, by giving you the distinct, and individual importance which you demand, and which might seem requisite, to contribute to such a result. For, however desirable a thing it might appear in your estimation, to perpetuate your *name* in this world by a *race* of Smith-*ites*,—shingled upon Campbell-*ites* (*a punomily*) it is somewhat questionable, whether it would contribute very much to the honor of the christian cause, a bettering of the condition of our world.

At the close of your letter, you again enquire of me, if I intend "to make good my charges against you before the public!" I have told you as long ago as the 8th inst. that I did. In a postscript to my last letter I reminded you, by referring to my first letter, that the charges should be substantiated which I had made against you. The same inquiry is heretofore answered in this letter. But lest you might not think any thing that I have yet said on this topic, sufficiently definite, I now say, *that I will substantiate, in a public manner, any charges that I may have made against you personally.*

But before I close I have to remark, that since I commenced this letter, I have heard from a source which compels belief, that you have been in the habit of reading before your congregations, or in public, the letters which have constituted this correspondence; and that you have done it as the correspondence progressed. And, Sir, if the correspondence had been closed, and the whole matter issued, the impropriety of such publication would not have been so palpable: but I appeal *even* to *your own* sense of propriety, if such a course is not a violation of every principle of propriety and *honour*. I hope, Sir, if you continue thus to read, that you will read also this appeal. I shall expect to hear from you soon.

Yours, &c.
DEWEY WHITNEY.

—

Near Mount-Sterling, Sept. 12, 1833.

Rev. D. Whitney.

SIR,—In acknowledging the receipt of your letter of the 27th August, allow me to express my great satisfaction, in that, you have not "backed out" from the issue between us. You repeat your determination to prove your charges concerning my "*misrepresentations*, slanders and lies;" giving me an equal opportunity to answer your accusations. This you know is what I called upon you to do in my first letter.

And if there be any religious doctrine or practice for which I plead, which you do not intend to include in your charges against me, and which *you wished* to expose, (for I did not know whether there was or not,) I granted you the liberty of doing so upon fair terms. You have not as yet specified any religious doctrine or practice of mine, which you wished to expose. Now, Sir, I think you cannot avoid seeing that my challenge to you was, to make good your charges against me as specified in my first letter. And with regard to contesting any doctrine or practice for which I plead, and which is not included in your charges against me, (if there be any such) this is a matter entirely optionary with yourself. This my first and second letters plainly show; and from this I have not made one evasive mark with my pen.

Having thus plainly called upon you to make good your accusations against me, and as plainly expressed my willingness that you should expose any doctrine or practice for which I plead; and this being all that you asked for in your first letter, in which you expressed your willingness to contest them, I did hope that these matters would soon be brought to an issue. The same willingness I again repeat. But if you imagine that I possess temerity sufficient to induce me to become responsible for what other men have printed or published; or to assume the station of representative for the whole body of "Reformers," a station to which they have not appointed me; and to which with all my "*arrogance*," I have never aspired; (your *polite* and "*gentlemanly*" insinuations to the contrary notwithstanding) you greatly deceive yourself.

It is altogether unnecessary to notice beyond this, (at the present) your voluminous reply to my last note. I have only further to request, that arrangements be forthwith made for an interview, to settle the point on which you have agreed to meet me. And allow me to repeat the assurance, that *whenever* you think proper to call in question before the public any religious doctrine or practice for which *I plead*, I will *readily, candidly*, and explicitly avow every sentiment for which I do plead, and meet you at any time agreed upon. You shall not "back out" for want of something *definite, tangible*, and *responsible* to break a lance at.

Respectfully yours,
JOHN SMITH.

(To be continued.)

From the American Tract Magazine—Extra.

To Evangelical Ministers of the Gospel throughout the United States.

THE EXECUTIVE COMMITTEE OF THE AMERICAN TRACT SOCIETY consider the following as unquestioned facts: viz.

That there are many in every part of the country, and in some parts a large portion of the population, who do not attend on public worship;

That there devolves on the churches a solemn responsibility to tender to them the Gospel;

That to them and others, the labors of Christians, in connection with Tract distribution, have been greatly blessed; and

That the success of these labors depends, in a high degree, on the duties they involve being clearly understood and faithfully and discreetly performed.

In view of these facts, the Committee, at a meeting, November 18, 1833, after prayerful consideration, unanimously

"RESOLVED, *That the several Pastors of churches throughout the United States, who may concur in these views, be respectfully requested, on the second Sabbath in January next, to deliver a public discourse on the obligations of Christians to labor for the salvation of men, and the advantages of connecting their efforts with Tract distribution; and at the same time, to adopt such means as they may judge best adapted to give efficiency to this department of benevolence in their own vicinity.*

"And whereas frequent meetings for prayer and mutual encouragement are a happy means, not only of procuring the Divine blessing, but of guiding to wise and efficient effort;

"RESOLVED, *That this Committee cordially approve the practice already adopted in many parts of our country, of observing* THE LAST MONDAY EVENING *in every month as the* TRACT DISTRIBUTERS' CONCERT FOR PRAYER; *and recommend its observance, as far as consistent, by all engaged in these labors.*"

The Committee feel that *the results of experience* on the subject of Christian effort connected with Tract distribution, are such that they can now speak with a good degree of confidence. They disclaim the idea that any minute course of procedure can be pointed out, which shall be adapted to all circumstances, and which it can be hoped will in all cases lead to a favorable result. They entreat Ministers and Christians in every place, prayerfully to examine the subject, and to *adopt those means which, in their own view, will be best adapted* to be useful to those among whom they dwell.

This department of benevolent effort is based on the great principle, that it is the duty of all whom Christ has made partakers of his love, to do what they can to bring others to the knowledge of the truth, while with each individual rests the sole and weighty responsibilty of receiving or rejecting the message proffered. And the plan contemplates access to our fellow men, at once through the printed page and by personal Christian effort, as opportunity is given for either or for both.

Hitherto the course usually adopted has been to assign each neighborhood, or district of from 20 to 30 or 40 families, to one distributer or missionary, so far as Christians, male or female, can be found qualified for the service and with a heart to engage in it. In this designated field, the distributer monthly presents a Tract to each family *in which he obtains satisfactory evidence that it will be kindly received and read;* and in connection with its distribution, and on every occasion when suitable opportunity offers, having sought the counsel of ministers and others, and directions from God, does what he can—by personal conversation; by inducing to an attendance on public worship and the reading of the Bible; by gathering the young into Sabbath and other schools; by neighborhood prayer-meetings; and by other means, for the eternal welfare of all.

Many considerations show the IMPORTANCE OF THIS SYSTEM OF EFFORT, if wisely and properly directed.

It is *the only means* now extensively in operation, whereby Christians are brought *personally to labor* for those who come not under the preached word. The Tract is not only itself a message of salvation, but is *a letter of introduction* declaring that he who bears it comes on an errand of mercy.

The *results of this system*, when prosecuted with spirituality, discretion and vigor, are also *full of encouragement*. This remark might be confirmed by facts from cities, towns and villages in almost every part of the Union.

A merchant in the city of New-York commenced his distribution and labors in November, 1831, in a lane of ten houses, containing twenty-five families. At each end of the lane was a rum-selling grocery; three families were Roman Catholics, and only three others attended public worship. "My heart failed me," he says, "and I exclaimed, 'Can these dry bones live?'" In the strength of God he proceeded to his labors. The Tract for the first month, "Examine your Hopes for Eternity," was blessed to *two mothers*, both of whom are now creditable members of the church.—The next month, a Catholic, on whom the distributer had urged the necessity of *a change of heart*, became dangerously ill. He forbade the calling of a priest to pardon his sins, sent for the distributer, and when his friends objected, told them to stay away, or cease disturbing him. The distributer visited him almost daily for several weeks, praying with him, and pouring upon his dark mind the simplest truths of salvation, which he eagerly received, and which became the joy of his heart. Soon his Catholic friends came in every evening to listen to their conversation and join in prayer; and not only they were ready to say with one voice, "Let my last end be like his," but a devout Protestant clergyman, who twice visited him at his own request, obtained cheering evidence that he had become truly a child of God—Not long after, the keeper of one of the groceries, a practical infidel, sent for the distributer: "O," he exclaimed, "I have lived 50 years in sin. Now my body is racked with pain, and my peace is not made with God." He excluded all earthly cares, and gave himself wholly to prayer and preparation for eternity. When his former companions called, he would turn his face to the wall. He seemed to surrender his all to the Redeemer; and after ten days, departed, willing to go at his bidding.—A woman in the district, who was brought to embrace Christ by means of a Tract, so exemplified religion, that her sickness and death were apparently instrumental in the conversion of her physician and female attendant, both of whom united with the church the following month.—On one occasion, the distributer was called to visit a sailor, whom he found with his half emptied bottle at his side. But his disease soon caused him to loathe its contents, his mind became clear, and it is believed he sought and found the Savour.—A monthly *prayer-meeting* was early established in the district, which was soon held twice a month, and then weekly, by request, and has been *continued weekly* till the present time. A part of the afternoon previous to the meeting, the distributer regularly spends in the district, persuading the people to attend, and to be reconciled to God. Often it has been crowded, and the Spirit of God has been evidently present. Through its instrumentality *seven individuals* from the district, in addition to those above mentioned, have been brought to join themselves to the people of God; and a number from neighboring districts have been led earnestly to inquire what they must do to be saved. From one of the groceries ardent spirit has been excluded, on principle, by two successive occupants.

Thus from this lane of twenty-five families, *fifteen* individuals, within two years, have been apparently brought to accept of Christ:—*four* of them have gone to their everlasting account, and *eleven* are now members of the visible church. If our country contains 2,500,000 families, and throughout two-thirds of them similar labors were performed and equally blessed, in the space of two years *one hundred thousand souls* would be hopefully added to the number of Christ's followers. An army would thus be raised up from among the enemies of Christ to labor for him; by his blessing on their efforts, increased accessions would be made; and a train of blessings would result which the omniscient mind alone can estimate.

So deeply are the superintendents of two wards of the city persuaded of the usefulness of this work, when performed with spirituality and efficiency, that they each support a self-denying layman to devote his whole time in co-operation with distributers in their respective words. In one of these wards, containing upwards of 4,000 families, nearly 100 distributers are employed, who held the last month, in addition to their monthly meeting at the house of the superintendent, *thirty neighborhood prayer-meetings*, and who have reported, since January 1, the hopeful conversion of no less than *seventy* individuals, most of whom have already joined themselves to different evangelical churches.

This system is also a *means of good to the individuals and churches by which it is faithfully performed*. The Pastor of a flourishing church expressed his opinion, at the Society's last anniversary, that the Tract distributers and Sabbath School teachers connected with his church were directly instrumental in the conversion of more sinners to God than was his public preaching; and added his testimony to that of hundreds of others, that in laboring for the spiritual welfare of others, the churches are themselves spiritually blessed.

It appears also to be essential to the permanent efficiency of this work, that it be done *systematically*. A beloved missionary to India stated to the Secretary of this Society just previous to her departure, that she thought her labors as a monthly Tract distributer had been much blessed to her own soul. When the time came to go out to her district, she was driven to the closet, that her heart might be prepared for the solemn duty; her love to the Saviour and to souls was enkindled, and her *two or three days of labor in her district* were days of spiritual refreshment, when every Christian grace seemed to have been strengthened. Many a Christian, in the multiplicity of cares and engagements, and with his graces languishing, would postpone indefinitely his efforts, did not the Tracts placed in his hands remind him of duty, and his pledges of fidelity summon him to effort in the strength of God.

The example of our country in this respect is already exerting a delightful influence in foreign lands. Liverpool, Edinburgh, Glasgow, and numerous other cities and towns in Great Britain, have adopted this system of effort. The *Colporteurs of France*, pious men, who go out to distribute Tracts, conversing and praying with individuals as they have opportunity, are carrying into effect essentially the same system. The missionaries in *Burmah* have adopted it in various places. The missionaries in *Ceylon* have visited most of the neighboring villages in a similar manner, supplying in one instance, out of 131 families, *eighty*, in all of which one or more individuals could read. And when it is considered that in *China*, public preaching is unknown—that heathen religions have there been propagated mainly through the press, in connection with personal conversation and instruction in schools—and that millions, whose spoken language is unintelligible to each other, read the same books—who can say, that the efforts of MORRISON and his associates in preparing Chinese Tracts; of LEANG AFA and other native converts in diffusing them in the interior; of GUTZLAFF and others in dispersing them in the populous sea-ports: and of those who shall be raised up to co-operate with and fill the places of these devoted laborers—shall not be blessed in bringing the millions of that vast empire to know and embrace the only Saviour.

With these views, the Committee cannot avoid the impression, that the highest prosperity of the churches, the fulfillment of solemn obligations, and the welfare of multitudes perishing in sin, are involved in the object of this appeal. They fear there is a tendency in the churches, while praying and contributing for the conversion of the world *in the general*, to neglect more self-denying labors for *the eternal welfare of individuals around them*. They beseech ministers and members of the churches to give the subject a most serious consideration, and under the guidance of the Holy Spirit, sought by believing prayer, to engage perseveringly in duty, that souls may not be left to "die" unwarned "in their iniquity," and God "require their blood at our hands."

By order of the Committee,
JAMES MILNOR, *Chairman.*
WILLIAM A. HALLOCK, *Cor. Sec.*
New-York, November 28, 1833.

Revivals.

ANDOVER MASS. We are permitted to copy the following extract of a letter from a gentleman at Andover, to his friend in this city.

Andover, Nov. 13, 1833.

The protracted meeting began a week ago last Monday night. But on Tuesday evening in the prayer-meeting, as large numbers began to flock to the house of God, (the house has been full to overflowing at times,) O how did they feel their unpreparedness. Truly, there were groanings that could not be uttered. But the strong crying and tears of that house brought down the blessing. The first sermon seemed to fall like seed in a good ground. So did the second,—so did the third. Every discourse has seemed to tell on the interest of the Savior's cause here. For the three first days the Law in all its terrors was arrayed before the sinner, and then we began to hear from the pulpit the melting strains of Calvary, "Come, ye weary, heavy laden;" and O! how have sinners been constrained to come! On Thursday those who were affected retired to the vestry, and on Friday those who had hoped in the pardoning mercy of a Savior. The room was about full on the first day, but on Friday we heard them saying, "The place is too strait for me, give me place that I may dwell," and ever since, those meetings have been held on the floor of the church.

The meeting closed nominally on Saturday, but we have exercises now every evening. On that day, so much interest had been excited, and every one seemed to feel so much concern in the question, "what shall I do to be saved?" that it was thought best not to dismiss the meeting without calling for a public decision, that those who had come to the determination to serve Christ, might now openly show that they were on his side, as they had shown themselves formerly on the side of sin and Satan. I know not how many rose—it was while we were at prayer; but the day previous a meeting was held where those who had indulged hope (though tremblingly perhaps, some of them) during the meeting here, came, and it was said 130 were present; and the number has much increased since, and it is still increasing, we hope. But we have thought or inquired little about *numbers*. This we know, *God* is here, and were you to be here and look on the people, you would think he was saying, "Be still and know that I *am* God—I will be exalted among the *heathen*, I will be exalted in the earth." Such a solemnity I have never had come over me as during the past week. As often as the vast assembly has dispersed, each by himself would course his way silently towards his home; Christians praying, and sinners meditating on their guilt and doom. Towards the close of the week, the house during the sermons was literally a Bochim.

O! brother will you not rejoice with us, and pray that the good work may spread far and wide, and reach the ends of the earth! If it ascends as it has begun to do here, it will bless the earth's ends. In the English academy, it is said, 20 are indulging hope. Some of them are young. O! it is delightful even to see their faces, there is so much joy beaming from them. In the classical academy there is quite a number of converts, and those too some of their best scholars. So the Lord is answering our prayers for laborers. The brethren sought their classes in the S. School last Sabbath, and lo! one or two in this, and two or three in that, and so on, they found ready to receive their teachers with joyful hearts, and tell him what a good Savior they had found.

The doctrine of immediate repentance has been pressed home during each day of the meeting, and this, by the blessing of God in answer to the prayers of Christians, has wrought wonders. Never—no, never, when far hence among the gentiles, 'though lions roar and tempests blow, and rocks and dangers fill the way,' shall I forget that *God hears prayer*. Christians have been taught to pray morning, noon, and night, in the house and by the way, waking and sleeping, so that their motto has been, "praying always, with all prayer and supplication, and watching thereunto with all perseverance," and this has brought down the blessing.—*Rel. Int.*

From the New-York Evangelist.

REVIVAL IN WEST STOCKBRIDGE.—Mr. Leavitt—I now send you a brief notice of an interesting work of the Holy Spirit, with which God is visiting this church and people. As the work is still progressing, and as we have not yet received any to our communion, I do not intend in this place, to give a particular description of it; hoping to be better able to do this at some future period.

About the first of October, our church agreed to hold a protracted meeting: and also invited Rev. Horatio Foote to come and labor with us during the meeting. The meeting commenced on the 16th, and continued eight days. These days were marked with deep solemnity, and many were the indications given that God was indeed with us. Many careless and stout-hearted sinners were pricked in their hearts, and in anguish of spirit cried out, "What shall we do to be saved."

The number of hopeful converts, during the meeting, and since its close, I have not been able accurately to estimate; and on this point, I shall only say, that the work is indeed great and powerful. Beside many youth and children of both sexes, there may be found fifty heads of families. The converts may be found in almost every rank and condition in life, from eighty down to eight or ten years of age. Among them may also be found such as were a few weeks since, Sabbath-breakers, profane swearers, and scoffers; infidels and moral men of talents and influence, are also among the number.

I will now in this communication only add, that the general influence this revival has had on society is salutary: its tendency has thus far, eminently been to unite church instead of dividing it, inasmuch as difficulties of long standing has been happily settled. It has also had a most cheering influence on the cause of temperance. Since the meeting, between three and four hundred have joined our temperance society, which is founded on the principle of entire abstinence from the use of ardent spirit.

MUNSON O. GAYLORD, Pastor.

West Stockbridge, Nov. 30, 1833.

Baptists in Germany.

The Baptist Repository contains a letter from Professor Sears, of the Hamilton Theological Seminary, dated at Hamburgh, Sept. 3, from which we extract the following.—*Bos. Rec.*

I soon found Mr. J. G. Oncken, and put into his hand the book which you send by me. I have become pretty thoroughly acquainted with his character and religious views. He is a thorough going, enlightened, consistent Baptist. The second day he came to me, and requested me to baptize him with 6 or 7 others. I immediately went about inquiring into all the circumstances of the case, and the prospects of establishing a permanent religious interest. There is a small independent church here of which he is yet a member. There is a wrangling, mystical, heretical set here calling themselves Baptists. I think them no sounder in the faith, nor more orderly, than the most extravagant followers of Alexander Campbell They are justly, perhaps, contemned by the Lutheran church, and treated by the civil authorities as dangerous citizens. Even the Independents, for a time, suffered by being classed with them. The magistrates do not strongly object to a foreign religion and mode of worship, if it be *confined* to foreigners. The independent church has religious services only in English. But Mr. Oncken, could not endure the thought that in a city of 30,000 inhabitants, the pure gospel should not be preached in the vernacular language. He therefore, by the consent and wishes of the church, of which he was a member, held the Bible classes and meetings for worship in German in private houses. The magistrates prohibited it; he felt himself bound in conscience to persevere; he was fined, and after a long time some of his friends paid that fine. He was commanded to desist. He replied that they were transcending the limits of human authority, and as they acknowledged him a good and quiet citizen, and could allege nothing against him but giving the gospel to the perishing, he should not submit to their unwarrantable measures. He was fined again, but refused to pay; he was threatened, but the fine was never enforced. Though highly respected by all, and beloved by great numbers, he is still an object of suspicion. The present head of the police is a milder man; to what extent his toleration will extend is not yet known. It appears to us necessary that a little church be organized, otherwise baptized individuals would be in a very disorderly and unpleasant state. Just about this time the Edinburgh Bible Society directed him to make a tour into Poland, which he was ready to do, as this will bring him in the midst of the Mennonites, whom he is very anxions to visit. His absence would leave the little community that should be formed to great exposure. We therefore have thought best to postpone the baptism until his return. This will give an opportunity of bringing together some others who may receive baptism at the same time; and besides, I think a church should be constituted, and he ordained pastor at the same time. He is now considered a licensed preacher where he is, and has the most cordial approbation of all evangelical ministers and Christians who know him, and God has blessed his labors to the conversion, it is believed, of many souls. Those who wish to be baptized with him, already regard him as their minister, and so God evidently intends it.

From the Journal du Havre.

Romanism.

Even those who are best acquainted with the weakness of the human mind, can form no idea of the fanatacism of the Portuguese, and the advantages taken of it by the priests to favor the cause of Don Miguel. The audacity of the monks exceeds the credulity of the people, whom they deceive by their frauds. Captain Grosos, who has just arrived here from Lisbon, has related to us an instance which cannot be called otherwise than impious. A priest was preaching at Elvas. After having in the florid language of the east, exalted the virtues of Don Miguel, he concluded his discourse by raising a wooden figure of Christ, which was purposely placed near him, and exclaimed, 'Answer, O, Lord? is not Don Miguel your beloved archangel St. Michael, sent by you upon the earth to save this kingdom, and trample heresy under his feet?' This wooden Christ, it will be easily imagined, being in the hands of the monk, did not remain insensible to the appeal, and though unable to speak, gave an affirmative answer by a dignified nod of the head. The preacher availing himself of this happy condescension, continued, 'I thank thee, O Lord! for having aided my endeavors to persuade this unbelieving people to listen to the voice of truth, and that thou hast deigned to reveal it through me as thine organ. This, however, O Lord! is insufficient to conquer such great impiety. Finish thy divine work—speak again, O Lord! and say if it be not true that Don Miguel is a king worthy to reign over Portugal!' Here followed another assenting nod. The audience, on this second miracle, gave themselves up to the utmost enthusiasm, and uttered a general cry of admiration. The monk, wishing to take a farther advantage of the feeling he had excited, again addressed the image, and said—'Is it not true, O Lord! that we ought to unite all our efforts to insure peaceable possession of the throne to a king so holy by expelling the unworthy Don Pedro, and exterminating the enemies of the state, and of our holy religion?' The Christ had become wearied by the repeated questions of his minister, and made no sign. 'Answer, O Lord! answer, I pray thee!' Finding the image immoveable, the priest became enraged, and rushed from the pulpit in a state approching to madness. The string which had served to perform this mummery had unexpectedly broken, and no mover of the antics of Punch could have been more disconcerted at finding his puppets immoveable than was the monk at his disappointment.

Romanists in Cochin China.

A very severe and violent persecution has lately been excited and carried on against the Roman Catholic Christians in Cochin China. The account comes through a French Missionary, who had fled from the scene of persecution into Siam, and had arrived at Bankok. It states, that during two years past, seventy-four Christians of one village have been cast into prison, and the following sentence passed on them: Their churches to be pulled down; the principal priest to be strangled, and the second in dignity to be banished to the province of Tranninh; 13 or 14 soldiers to be condemned to bear the cangue (a large wooden wheel fitted to, and worn round the neck) for two months, exposed to the heat of the sun, and then to receive 100 blows each with a cudgel, and finally to be banished; the rest are remitted the punishment of exile, but are to be treated in all other respects as those already mentioned, the women to be punished with 100 blows each with a ratan; M. Jaccard, accused of seducing the people and gaining money, to be condemned to serve as a soldier in the royal city. These sentences have all been severally executed, and it is said, have been borne with admirabe patience and fortitude. The king has prohibited the observance of the Christian Religion amongst his subjects, and the persecution is public and general. On all sides the Christians are afflicted and oppressed. Some of them have fled; a few have unhappily denied the faith, and some others have pulled down their own churches for fear of being denounced.—*Calcutta Philanthropist.*

Synod of Philadelphia.

Extracts from the Minutes of the Synod of Philadelphia, at their Sessions, held in Columbia, October, 1833.

PRESBYTERIAN TRACT AND SUNDAY SCHOOL SOCIETY.

The Committee to whom was referred the subject of a Presbyterian Tract and Sunday School Society, made the following report, which was adopted:—

Resolved, That the Synod do hereby constitute a Board of Managers to prepare, publish, and circulate Presbyterian Tracts and Books, inculcating the distinctive doctrines of our Standards, which Board shall be known as the "*Board of Managers of the Presbyterian Tract and Sunday School Society, under the care and direction of the Synod of Philadelphia.*

Resolved, That the Board thus constituted, be empowered to draft such By-laws as may be calculated to carry into effect the objects of this Society, and to do whatever else they may, in their discretion, judge to be necessary or useful to promote its design; and submit the same for approval to the next meeting of this Synod.

ROMANISM.

The Committee to whom was referred the subject of Romanism, beg leave to report, for the adoption of Synod, the following preamble and resolutions, viz:

Whereas, the existence and prevalence of Romanism in this country endangers our civil and religious institutions, as shown both by the nature of the system, and by the means adopted for its extension: and, Whereas, the apathy of the Protestant church on the subject, and her general want of information in regard to the true principle and designs of Romanism increase the danger.

Therefore, 1. *Resolved*, That the Synod earnestly recommend to the ministry, and members under our care, a more careful study of this subject, and a more intimate acquaintance with the system.

2. That our ministers more frequently and distinctly pourtray to their people the true features of Popery, in the way in which they judge most expedient.

3. Particularly that our ministers be requested to hold up constantly to the people the prophetic page in reference to the rise, the progress, the characteristics, and the fall of Popery.

4. That standard books, and well-written tracts, on the subject of Romanism, be extensively and carefully circulated.

5. That our churches be affectionately warned against the practice of patronizing Romish institutions, either by making pecuniary contributions, or by placing their children and wards under their instruction or influence.

6. That our ministers be requested, if they think it expedient, to read the foregoing preamble and resolutions to their congregations.

Return of Captain Ross.

This intrepid navigator, after an absence of three years and a half, has returned to England in safety, when all reasonable hope had fled, even of his existence. The expedition of Capt. Back, sent forth for his possible rescue and relief, and which in every sense of the phrase might be termed the *forlorn hope*, has been superseded in its purpose by this gratifying intelligence—and our concern and sympathies may now be directed to him who has been sent to succor the returned.

Capt. Ross, with the whole of his party except three, two of whom died on the passage out, and one at a later period, arrived at Hull on the morning of Friday, the 18th of October.

Capt. Ross left England in 1829, with the object of determining the practability of a new passage in the Polar region of the North, and no authentic intelligence had been received of the expedition since July of that year.

It appears from Capt. Ross's account, that he proceeded the first season round cape Cary, to the lat. of 72 N. Having experienced several almost miraculous escapes from shipwrecks, they ultimately succeeded in reaching the 70 deg. of lat. in a direction nearly due south of Fury Point, where their course was arrested by an impenetrable barrier of ponderous ice. In a harbor which they found at this extreme point, they wintered.

In January, 1830, they opened a communication with a tribe of natives, who had never before held intercourse with strangers. Friendship was soon formed between them and the tars, and the first winter, which was not very severe, was spent very pleasantly. Having learned from the natives, that the east sea was divided from the west by a neck of land, the point was examined, and *all hope of effecting a passage in that direction* COMPLETELY EXTINGUISHED.

During the autumn of 1830, the voyagers waited in vain for the ice to dissolve, as it had done the preceding year. They had not, with great exertion proceeded more than four miles (retracing their course,) when they were arrested, in a very dreary position, by the approach of a winter unparalleled in severity—the lowest temperature being 92 degrees below the freezing point. The summer proving no less rigorous for the season, little hope was entertained of a release, and a further progress of fourteen miles was all they could accomplish.

In Oct. 1831, the ship was laid up in the harbor in which she at present lies moored, and where the party endured the rigors of another terrible winter. Their provison, being consumed, they were obliged to abandon the vessel and travel 300 miles to the spot where the Fury's provisions remained.—During this journey, they had to carry not only their provisions and sick, but also, a supply of fuel, for without melting snow, they could not procure even a drink of water.

They repaired the Fury's boats, and attempted to escape, but were frustrated by an impenetrable mass of ice, extending across Lancaster sound.—Winter set in, and they had no choice left but to retrace their steps, and spend another inclement season in canvas huts covered with snow. They had no beds, clothing, or animal food. Capt. Ross says that their sufferings cannot be completely submitted to the public, for it could not be believed what they had undergone. The carpenter perished; and several others of the crew were so much reduced that they had to be carried to Batty Bay, where the boats had been left.

Their escape was effected in August of the present year. The ice opened on the 14th, and they arrived at Leopold's island on the same day that the Isabella, Capt. Humphreys, (sent out to search for them) reached there.

It is impossible for any description to do justice to the feelings on either side at meeting. None but those who have been in a similar situation, can form any idea of what passed in the minds of men rescued from such misery by the hand of Divine Providence.

The party were not more reduced by their sufferings than might have been expected.—They have now recovered from the effects of those sufferings. The circumstance that Capt. Ross was rescued by the ship he commanded in 1818, is a curious and happy conclusion of the voyage, the result of which has been to establish that THERE IS NO (N. W.) PASSAGE SOUTH 74 DEGREES.

The country discovered, which is larger than Great Britain, has been named Boothea, after Felix Booth, Esq. Sheriff of London in 1829, who much assisted Capt. Ross in fitting out the expedition. The true position of the magnetic pole has been discovered, and much valuable information obtained for the improvement of geographical and philosophical knowledge. Capt. Ross had a good opportunity of verifying his former survey of the west coast of Baffin's Bay, which every master of a Greenland ship can testify to be most correct.

It appeared that Capt. James C. Ross, the nephew of the Commander, penetrated 200 miles into the interior of the country, guided by the Esquimaux, and discovered the Magnetic Pole about 70 deg. 30 min. N. lat. 96 deg. W. lon. on which he planted the British flag, taking possession of the spot in the name of the King. In about lat. 69, a small isthmus of about 15 miles divides the seas, for it is ascertained that there is no passage south of North Somerset; but that from Cape Garry, the land is connected with what is termed Melville peninsula.

In the 15 miles above mentioned, they found a lake about 9 miles broad, so that there is in fact not more than six miles of land to divide the sea at that spot, from whence again it diverges to Point Turnagain, without their having found any such river as the supposed Great Fish River.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 25, 1833.

☞A CHANGE.☜

The terms of our paper have been heretofore, $2 in advance, $2 50 at the end of six months, or $3 at the end of the year. By reference to our first page, it will be perceived, we have made a slight change in our terms. The advance price is continued, as before, at $2. All subscriptions, will hereafter be due *at the end of six months;* and those paying after that time, must not expect to discharge their accounts with less than $2 50. We have found this change necessary, in order to introduce uniformity. We hope subscribers will feel disposed to comply strictly with our present terms. We do not hesitate to say, there is no paper of equal size and containing as much matter, published in the West, at so low a price as the Luminary.

NOTICE.

The subscribers to the "Temperance Herald of the Mississippi Valley," who have been receiving the Luminary in lieu of that publication, since its discontinuance, are informed, that, according to the arrangement, the present is the last number of the Luminary to which they are entitled. We hope those individuals who have been receiving our paper in place of the Herald, have not felt disappointed with the exchange; and that they will continue their names on our list. Those of them who may wish to continue subscribers to the Luminary, will please to notify the publishers to that effect, by letter, on the receipt of this number, as the paper will no longer be sent, unless specially desired. This can be done through their post-masters, without expense. The terms of our paper are, we believe, lower than those of any paper of equal size in the western country.

The reader is referred to the notice in today's paper, respecting the formation of a Young Men's Temperance Society for this county.

"THE INTEMPERATE." The article with this title, on our last page, from the highly gifted pen of *Mrs. Sigourney*, of Hartford, Conn. will be read with deep interest and feeling.

Day of Fasting, Humiliation and Prayer.

The first Monday in January, 1834, was set apart at the last meeting of the General Assembly of the Presbyterian Church, and, if we mistake not, has been designated by several other ecclesiastical bodies, as a day of fasting, humiliation and prayer, with reference to the conversion of the world to God. We hope the day will be observed in the manner recommended, by all the churches of our communion. Let the supplications of God's people ascend as the united prayer of one man, in behalf of this grand object, and the Divine blessing will descend. "The Lord's arm is not shortened, that it cannot save," neither is "his ear heavy, that it cannot hear."

Benevolent Effort.

In last week's paper we made some remarks with reference to the spirit of benevolence which so strikingly characterizes the present age, and the incitements to benevolent effort which are so powerfully influencing the mind of the Christian and philanthropist to deeds of noble charity. There is nothing which calls more loudly upon the benevolent man for his devout gratitude, than the goodness of God in permitting him to live in an age when he has it in his power to do so much for his Master's cause, by means of those benevolent institutions, which will forever remain monuments of the wisdom and piety of their projectors.

The splendid career of an Alexander, a Cesar, and a Bonaparte, have been held up as worthy of eliciting the wonder and admiration of mankind. They *were* great, truly great, in this world's judgment. But shall those, who, in order to satiate their own ungoverned passions, under the guise of the love of country, scrupled not to drench the earth in human gore, and to wring rivers of tears from heart-broken widows and orphans, aspire to a place in the affections of the virtuous, with those whose actuating motive has been the glory of God, and whose lives have been offered as living sacrifices in promoting the kingdom of Christ, and the happiness of their fellow-creatures!

Happily for the Church and the world, the antiquated notion that the clergy should be the only efficient agents in promoting the cause of righteousness, is well nigh exploded. While the disciples of Christ feel it to be a part of their religion, to pay that deference to the clerical character to which every authorized minister of the Gospel is entitled, yet they invest them not with a superstitious sacredness, remembering that they are but earthen vessels, men subject to like passions as themselves. While they cheerfully award to the clergy all the dignity and supremacy claimed for them in the Sacred Scriptures, yet they feel that they, themselves, may do much to promote the kingdom of their Lord and Redeemer, without the just imputation of touching the ark of God with an unhallowed hand. While, then, the clergy occupy their dignified and sacred station, and discharge the holy functions which belong to them exclusively, every friend of his Redeemer and of his fellow-creatures, is urgently called upon to put his hand to the work of evangelizing the world.

While we would affectionately urge to renewed and more strenuous exertions, in the great and glorious work of bringing the world under the influence of Divine truth, we should ever bear in mind the great importance of the zeal employed in this holy enterprize being "according to knowledge." Divine truth meets with no cordial response in the unregenerate heart. Those, then, who would be efficient in the promotion of this mighty work, should never forget the injunction of the Saviour, "Be ye wise as serpents, and harmless as doves." It is to be feared there is much in the world which passes for zeal in the cause of Christ, which, in the view of Omniscience, is nothing better than the mere effusion of unholy feeling. It should never be forgotten, that "the weapons of our warfare are not carnal;" and that a courteous, gentle, and affectionate manner will tend more to disarm opposition, and conciliate the ungodly, than distempered zeal and labored argument.

The Treasurer of the American Home Missionary Society acknowledges the receipt of $4,155 87 from Oct. 15th to Nov. 15th, 1833.

THE PRESBYTERIAN PREACHER, for December, is occupied with a sermon by Stephen Bovell, D. D. of Abingdon, Virginia. The subject is, Divine Foreknowledge. Text, Rom. 8: 29, 30.

AMERICAN ANNALS OF EDUCATION AND INSTRUCTION.—Contents of the December number. 1. Popular Education in North Carolina; 2. Primary Education in Prussia; 3. Address of the Georgia Convention of Teachers; 4. Citizens' or Middle Schools; 5. Bartlett's School Manual; 6. Institutions for the Blind; 7. Primary Schools of Boston; 8. Western Literary Institute, Intelligence, Notices, &c.

Temperance Summary.

The fourth Annual Meeting of the Kentucky Temperance Society will be held at Frankfort, on Tuesday, the 7th of January next. Every Temperance Society in the State is requested to send delegates to this anniversary meeting.

A Convention is to meet at Trenton, New Jersey, on the 12th of February next, for the purpose of forming a State Temperance Society.

A Young Men's Temperance Convention is to be held at Utica, New York, on the last Wednesday in May next.

A Convention for the promotion of Temperance, composed of delegates from all parts of the state, is to assemble at Columbus, Ohio, today, (25th inst.)

One of the Ward Temperance Societies in the city of New York, (the 8th Ward,) has *four thousand* members. The Executive Committee have resolved to visit, during the present month, every family in the Ward, to procure signatures to the pledge.

The publishers of the Temperance Journal, issued at Boston, are making preparations to circulate 100,000 copies of the January number of that publication throughout the Union.

The citizens of Ware, and several other towns in Massachusetts, have voted at town meetings, by very large majorities, to instruct their representatives to procure an alteration in the license laws, so as to make it penal to sell ardent spirits to town inhabitants on the Sabbath; and also, such an alteration, that if a majority of the inhabitants of any town in the commonwealth, at any legal town meeting, vote that no retailer is necessary, other than for medical purposes, *such vote shall be a bar to a license in said town.*

A law has been proposed in the Legislature of Vermont, requiring a tavern-keeper who sells ardent spirit to pay from 10 to 15 dollars for his license; while those who do not sell the poison will have to pay but 25 cents.

A Temperance address has been recently delivered at Boston, by L. M. Sargent, Esq. The audience were chiefly sailors and their families. At the close of the address, more than fifty sailors came forward and signed the pledge of total abstinence.

A Temperance Society, consisting of forty members, has been formed at Mowee, one of the Sandwich Islands.

According to the reports of the police of Paris, for 1832, there were taken into custody 25,702 drunkards, of whom 10,291 were *females!*

Boston has 700 licensed dram shops; to which it is supposed, at least *seven thousand* persons daily resort.

A Temperance Society has been organized at St. John's, Newfoundland, with 100 members.

In a certain district of Worcester county, Mass. there are 85 taverns where ardent spirits are not sold, and only 55 on the old plan. The number of members of Temperance Societies in that district, has increased during the past year, 4,847.

A Temperance Society was formed at Buenos Ayres, South America, on the 17th of September last.

A man named William Morton, was publicly executed, for murder, near Greensburg, Alabama, a few weeks since. He remarked, under the gallows, that he had no doubt, from the evidence, that he had committed the deed, yet he had no recollection of the fact, being at the time under the influence of ardent spirits.

Miscellaneous Items.

The Legislature of Kentucky will convene on Monday next.

Mr. Andrew Alexander, of Woodford county, received a fatal injury one day last week, by the machinery of a steam engine used in his Bagging Factory. He died on the following day.

Junius P. Fenner, a member of the Medical class of Transylvania University, from Tennessee, was shot with a pistol on Tuesday of last week, by Thomas W. Harris, a member of the same class, from Georgia. The rencontre took place at their boarding house. Fenner died in a few minutes after receiving the wound. The case was examined before the Mayor, and Harris admitted to bail, in the sum of $5000, to appear before the Circuit Court at its next February term.

The late treaty with the Choctaw Indians in Mississippi, confers all the privileges of free white citizens on all the Indians of that tribe who remain in the state.

The Legislature of Vermont has appropriated $1200 yearly for ten years, to enable the indigent blind of that state to avail themselves of the benefits of the New-England Asylum for the Blind.

We learn by the Frankfort Cross, that among the youths who received prizes at the Propaganda, in Rome, in September last, were three from Kentucky, one from Missouri, and an Ottowa Indian.

To the Editor of the Western Luminary.

DEAR SIR,—The undersigned is desirous of acknowledging, through the medium of your valuable paper, the following receipts, as donations to the American Tract Society, to aid in the publication and circulation of Religious Tracts in Pagan and Foreign lands.

From McComack church $8 50; Stanford church, $20; Silver Creek church, $7 75; Paintlick church, $20; New Store church, $20; Lancaster church, $5 87½; Richmond Female Tract Society, $12 72; James McCall, Mt. Vernon, $1; Clear Creek church, $20, and a *gold ring*; Nicholasville Tract Society, $9; Mrs. Jane Meaux, Nicholasville $20. *In all,* $144 84½.

So obvious is the fact, that winged messengers, bearing the everlasting gospel, must fly through the benighted nations of the earth, before the millenial day will appear, no intelligent christian whose heart is warmed with the spirit of his Master can hesitate to co-operate in this mighty and glorious work. While these forerunners of the Missionary prepare his way, they, like John the Baptist, preach the doctrines of repentance and faith; so that some have "died in hope" whose *only* guide to mansions of rest beyond the skies was a christian Tract of four pages. In some countries, such as China, the press must in all probability be the great medium of communication to the people, at least for a time. And by what means can we so soon and so economically reach them, as by small Treatises in their own language! For these, the Missionary pleads; for these the darkened Pagan cries. The signs of the times call for the vigorous exertion of every christian. God is in a peculiar manner preparing the minds of the heathen to receive the Gospel. And shall they die of hunger, while we can furnish them with the bread of life! And that too without diminishing our own stock! Churches and individuals never will sustain loss by "lending to the Lord;" for he has said, "The liberal soul shall be made fat."

J. R. AVERY, Agt. A. T. S.

Newcastle, Dec. 17th, 1833.

MR. EDITOR,—Will you be so good as to insert in your valuable paper, once or twice, the following minute of the Presbytery of Louisville, adopted at their meeting in Shelbyville.—The object it contemplates is highly important, I therefore judge it very proper to bring the subject fresh before the minds of the Ministers and people under the care of said Presbytery, at this time, as the duty enjoined is to be performed on the beginning of the coming year.

Shelbyville, October, 1833.—The committee appointed to devise some method to aid the operations of the Western Foreign Missionary Society, report and recommend as follows:

1st. That Presbytery appoint an Agent in some convenient place, to receive the contributions, either in money or produce, and hold the same subject to the order of Presbytery; which Agent shall make report regularly once a year to this body.—Whereupon, Mr. A. Bayless, of Louisville, was appointed that Agent.

2d. That in order to promote, as far as possible, union of effort, the first Monday of January in each year, be appointed as the day on which each Minister of Presbytery will preach to their congregations on the subject, and take up collections and receive articles of produce.

3d. That vacant congregations be supplied, as far as possible, on that day by the Ministers and probationers who are without charge, and that they be directed by Presbytery what churches they are to supply; and that all the vacancies may have an opportunity to contribute their aid, it is recommended, that some one of their members who have charges, supply one of the vacant congregations which is most convenient, on some day as soon after the first Monday of January as may be practicable.

4th. That each congregation appoint a central place of deposit, where all articles can be stored, ready to be sent to the general depository, by the first Monday of April.

5th. That the session of each church be urged to take order on this subject, and by personal influence and otherwise do all they can for this great and important object.

A true copy. JOHN JONES, *Stat. Clerk.*

Young Men's Temperance Society.

A numerous meeting was held in the Court House, in this City, on Saturday evening last, pursuant to public notice, for the purpose of forming a Temperance Society of young men, when JULIUS CLARKE, Esq. was called to the Chair, and Mr. THOMAS DOLAN appointed Secretary. The object of the meeting having been briefly stated, and it being understood that Professor Yandell was present and expected to deliver an address on the subject of Temperance, with particular reference to the object of the meeting, he was by a vote of the meeting requested to proceed, when he delivered a brief and very appropriate address, setting forth in his usually felicitous manner some of the reasons which rendered it proper and expedient for the young men of Lexington, at this time to put forth their hands to this good work, with energy and resolution. But we cannot attempt even a sketch of the Professor's discourse. Suffice it that it was appropriate and well calculated to make an impression on the audience favorable to the temperance cause. There was one remark which struck us as peculiarly appropriate in reference to the duty of young men. "None are so exalted as to be above this work—none so low and humble as to be beneath it."

The Rev. *John F. Coons* offered the following constitution, which was on his motion, unanimously adopted.

CONSTITUTION.

ARTICLE 1. This Society shall be called "*The Young Men's Temperance Society, of Fayette County,*" *auxiliary to the Fayette County Temperance Society.*

ART. 2. Any young man subscribing this Constitution shall be a member of this Society, and may withdraw on application to the Secretary.

ART. 3. The members of this Society believing that the use of intoxicating liquors is, for persons in health, not only unnecessary, but hurtful; and that the practice is the cause of forming intemperate appetites and habits; and that while it is continued, the evils of intemperance can never be presented; do therefore agree, that we will abstain from the use of distilled spirits, except as a medicine in case of bodily infirmity; that we will not allow the use of them in our families, nor provide them for the entertainment of our friends, or for persons in our employment; and that in all suitable ways we will discountenance the use of them in the community.

ART. 4. The officers of this Society, shall be a President, Vice President, Secretary, and Treasurer; to be chosen at each annual meeting of the Society; who shall perform the duties customarily assigned to such officers.

ART. 5. The officers of the Society, in their associated capacity, together with such number of other members as circumstances shall require, duly appointed, shall constitute an Executive Committee, to carry into effect all votes and orders of the Society, to devise and recommend the best means for accomplishing its benevolent designs; to propose, from time to time, measures necessary for raising funds; and in general to all other duties in accordance with the principles of this constitution, which they shall deem necessary, for promoting habits of temperance to the greatest extent. They shall make annual report to this Society, of their proceedings; and, through the Secretary, shall transmit, annually, to the Parent Society, an account of the state, measures, success, receipts and expenditures of the Auxiliary.

ART. 6. The Society shall meet annually on the Saturday next preceding the 25th day of December; and at such other times as shall be judged necessary by the Executive Committee, at which time this constitution may be altered or amended, by the concurrence of two-thirds of the members present.

On motion of Mr. J. L. Tracy cards were then circulated in the audience, for the purpose of obtaining signatures to the above Constitution, when 74 names were in a few minutes returned to the Secretary. The election of officers for the Society was then taken up, when the following were elected for the ensuing year, viz:

Rev. JOHN F. COONS, *President,*
J. L. TRACEY, *Vice President,*
THOMAS DOLAN, *Secretary,*
J. C. BUTLER, *Treasurer.*
Executive Committee.

Messrs. J. Clarke, C. D. Jackson, J. B. Britton, W. P. Halloway, T. J. Isles, W. D. Skillman, G. W. Coons, W. M. Todd, Rev. S. V. Marshall, N. Burrows, jr., Dr. S. B. Richardson, J. D. Bradley, and Henry Peers.

On motion of Mr. Henry Peers, it was resolved, that the thanks of the Society be presented to Prof. Yandell for his excellent address, and that a copy of it be requested for publication, whereupon, Messrs. H. Peers, L. H. Van Doren and J. L. Tracy were appointed a Committee, to carry the resolution into effect.

On motion, it was resolved that Delegates be sent to represent this Society at the annual meeting of the State Temperance Society, in Frankfort, on the 7th of January next; and the following persons were thereupon selected by the Society for this service, viz; Messrs. J. Clarke, J. L. Tracy, and Wm. M. Todd.

On motion, resolved, that the proceedings of this meeting be signed by the Chairman, and Secretary, and the publishers of newspapers in this city, be requested to give them an insertion in their columns.

On motion the Society then adjourned.

J. CLARKE, *Chairman.*
THOMAS DOLAN, *Secretary.*

A correspondent gives the Editor the following item, under date of Washington, Alabama, Nov. 4, 1833:

"I have seen 150 persons added to the church within the last six months,—we are much encouraged here."

Rev. J. B. Pinney's Letter.

The Eev. J. B. Pinney, Missionary to Africa, under the care of the Western Foreign Missionary Society, very unexpectedly received the appointment of temporary agent and governor of Liberia, a few days before his departure for Africa. The following letter on the subject of his appointment, addressed to the executive committee of the Society, is copied from the Fareign Missionary Chronicle.

Norfolk, November 1st, 1833.

RESPECTED BRETHREN,

Very unexpectedly to me, I have been obliged by circumstances to decide once more in an important step, without the privilege of a previous consultation with the Board at Pittsburgh: though, thanks to God, I was not left to act wholly alone, and without any to advise. On the 29th, I received by mail a commission as Colonial Agent, from the Board of Managers of the American Colonization Society. It evidently contemplates but a short period, and is to continue only till the re-election of a proper man to take the *permanent* Agency. It is only *temporary*, and it was this fact alone that procured the consent of my mind to act without first obtaining your opinion. Under the momentary expectation of sailing, some decision was immediately necessary, and, assisted by the advice of my associates in the mission, and of your Corresponding Secretary, Mr. Swift, and the request of some of the warmest friends of your society, I have concluded to accept, if contingencies do not render it unnecessary.

As may be supposed, my mind was not a little perplexed, and if I have made a wrong decision—the error has been in judgment—not intentional.

The question to be decided appeared to me in this way: Will it upon the whole be subservient to our great purpose—the spread of the gospel—for me to accept the appointment! On the one hand, I had before me a consciousness of my many disqualifications for the station, the possibility that it might for a time interfere considerably with my engagements to the missionary society, the disappointment which it might occasion in the minds of many who will learn the fact without knowing the motives; the possibility that some may make a handle of it to injure the cause of missions—especially at the South: and to crown all, the apparent impropriety of doing any thing in the case without the previous consent of your Board. On the other, were the evils which might accrue, in the derangement of the affairs and loss of property of a sister institution, whose prosperity, I believed useful to the designs of missionary societies—the inconveniences [illegible] from the absence of an agent; the probability that the arrangement would soon terminate, and that my relation to one might not at all interfere with, but rather promote the interests of the other society; and the conviction that, under existing circumstances, a *merely nominal Agency* would secure the interests of the colony better than *none at all.*

I trust the sentiments of your Board will accord with the choice between difficulties which I have made, and, that the Christian public will in general approve. That there will be wanting individuals—to misconstrue and even misrepresent the affair, I dare not hope: when was a good cause without opposers! Having, to the best of my ability, weighed the matter, I feel prepared to bear any obloquy which may be consequent. My Lord has said, "Wo unto you when *all* men speak well of you."

My object is singly to spread the gospel by the use of the best means; and this, under God, I trust will continue to actuate me through life. There is no diminution of confidence or interest in the success of our efforts. But, confident in the promises of God and in the prayers of his people, in whose hearts our object occupies no inferior place—I feel anxious to press onward—and spend in this work. We shall triumph: our cause is that of truth and God, and though *we* may fall, others shall enter in and reap. Ten thousand lives would cheaply purchase the successful spread of salvation in Africa.

In these sentiments my brethren perfectly agree with me. Our hearts may be troubled, but not cast down—distressed, but not perplexed.

In view of the recompense of reward, we can measurably affirm with the apostle, "for me to live is Christ, to die is gain." We are waiting with feelings allied to impatience for the day of actual entrance upon the field of labor—and are anxiously expecting the day of embarkation.

We covet nothing on earth, but the honor and *privilege* of spending our "little span" in the service of Jesus, if we are only door keepers in the Sanctuary. Our daily prayer is, that many others may press with us into the same work.

That God may bless your society with a numerous band of faithful missionaries, and succeed and govern all your counsels, is my constant prayer.

In the bonds of Jesus, yours, sincerely,
J. B. PINNEY.

To the Board of Managers of the W. F. M. Society, Pittsburgh.

Congressional.

Thursday, Dec. 5.

HOUSE OF REPRESENTATIVES.—The subject of the contested election between Messrs. Moore and Letcher, was resumed, being introduced by,

Mr. Hardin of Kentucky, who offered three resolutions, in substance as follows:

1. That the evidence produced by Mr. Moore was insufficient to entitle him to be received as a sitting member.

2. That the whole subject be referred to the Committee of Elections; and,

3. That in the mean while neither claimant be admitted to it a seat.

A long and animated debate ensued which was terminated by the proposal, by Mr. Hardin, for an arrangement, in which both claimants were understood to acquiesce, that the first resolution should be withdrawn; the second and the third should be adopted; and that a fourth should be abded, permitting the Committee on Elections to receive, not only the transcripts of the Boll books, but all affidavits and depositions taken on due notice from either of the parties or their agents.

This arrangement was adopted by the House.

Mr. Hubbard again moved his amendment to the 55th rule which fixes the number and size of the standing Committees of the House so as to make these formerly containing only seven members now to contain nine; and those consisting of three, now to consist of five members.

The amendment was carried, and the rule as amended was adopted.

An order was passed for the appointment of Standing Committees.

The President's Message was referred to a Committee of the whole House on the state of the Union.

And the House adjourned over until Monday.

Dec. 10.—Rev. Mr. Stockton was elected Chaplain of the House of Representatives, on the second ballot, having received 143 votes.

December 10.

IN SENATE.—Yesterday, Mr. Webster, Mr. Preston, and Mr. Southard, appeared and took their seats.

A Message was received from the President on *Executive* business.

The Senate then proceeded to ballot for a Secretary, and Walter Lowrie was unanimously elected, having received the vote of every Senator present.

The Senate then proceeded to elect a Sergeant at Arms and Door Keeper, and John Shackford was elected, he having received 25 votes—the rest scattering.

The Senate then proceeded to elect an Assistant Door Keeper; and after the sixth ballot, Stephen Head was elected:—Head 20; Wm. Robinson 17: the rest scattering.

On motion of Mr. Chambers, the Senate agreed to morrow (this day) to proceed to the election of a Chaplain.

Mr. Calhoun asked and obtained leave to bring in a bill to repeal the Force Act; which was read twice.

Mr. Benton asked and obtained leave to introduce a joint resolution relative to an amendment of that part of the Constitution which refers to President and Vice President. On motion of Mr. Bibb, this resolution was laid on the table; and he gave notice that he would, on Wednesday, ask leave to introduce a joint resolution on the same subject.

Mr. Webster gave notice that he would, tomorrow, [this day] ask leave to bring in a bill relative to French spoliations upon American commerce.

The Senate then took up a resolution offered by Mr. Sprague, of Maine, changing the rule relative to the appointment of Committees, and agreeing to elect them by ballot.

This resolution was debated until three o'clock, by Messrs. Sprague, Clay, King, Bibb, and Wright; when on motion of Mr. Frelinghuysen, the Senate adjourned.

Mr. CLAY, pursuant to notice, asked and obtained leave to introduce a bill to appropriate for a limited time the proceeds of the Public Lands, and granting lands to certain States. He explained that the bill was the same as that which passed at the [illegible] session, with [illegible] alteration, excepting the removal of the restriction of the States, in the application of the proceeds, which he considered as unnecessary.

December 11.

The following resolution, offered yesterday by Mr. CLAY, was then taken up for consideration:

"*Resolved*, That the President of the United States be requested to inform the Senate whether a paper under date the 18th day of September, 1833, purporting to have been read by him to the Heads of the several Departments, relating to the deposites of the public money in the Treasury of the United States, and alledged to have been published by his authority, be genuine or not; and if it be genuine, that he be also requested to cause a copy of the said paper to be laid before the Senate."

This resolution, after a brief and animated debate, was adopted by the following vote: Yeas, 23; Nays, 17.

Summary.

A Libation to Neptune.—The ship Alexander, from Baltimore, having mistaken Gorgetown for Romain Light, grounded last Sabbath morning, on Cape Romain Shoals, and, strange to relate, she was not relieved from her perilous situation until she poured out a libation to Neptune of SEVENTY-FIVE HOGSHEADS OF WHISKEY.—None will mistake this as a *free-will offering* to the temperance reformation, but as an offering on compulsion. *Spirit* as it was, it was subject to the laws of gravitation, and to render the ship buoyant it was necessary to make the sacrifice. But better so, than worse. Had this whiskey reached port in safely, and passed through the channels which are opened for it, none can tell the amount of injury that would have followed in its train.—*Quere*—Are not spirits frequently the occasion of leading men into greater mistakes than the one by which this ship was grounded!—*Charleston Observer.*

NEW METHODIST BOOK ROOMS.—On the first page of the Methodist Almanac is a front view of the new house erected in Mulberry-st., for the book concern. It is 121 feet in length, 48 in depth, and six stories high, including the basement. In the rear of this building is a wing, 52 feet in length, and 48 in width, the same height as the main building. In these buildings are the book store, printing office, and bindery, and offices for the editors and agents. There are employed in the printing office 29 presses, besides the power press on which the Christian Advocate and Journal is printed.

In this establishment there are employed 3 editors, 2 agents, 7 clerks, 1 superintendent of the printing office, who has under his charge 77 persons, including compositors, pressmen, roller boys, &c.; 1 superintendent of the bindery, who has under his charge 43 males, and 61 females, making in all 205.—*Evangelist.*

THE TRUE SPIRIT.—A short time before the late Mr. Cox sailed for Africa, he visited the University of Middletown. In conversation with one of the students he said, "If I die in Africa, you must come after me and write my epitaph." To which the other replied, "I will, but what shall I write?" "Let a thousand missionaries die before Africa be given up," was the reply. And we should think this was the spirit and feeling of the meeting on the occasion—*Dr. Bangs.*

MEDICAL COLLEGES IN THE UNITED STATES.—The American Almanac and Repository of Useful Knowledge, for 1834, contains a list of the Medical Schools and the number of Students that attended the course of 1832—33 at each school, viz: Maine, one school, 103 students; New Hampshire one, 94; Vermont, two, 14 and 62, making 76; Massachusetts two, 82 and 85, making 167; Connecticut, one, 73; New York, two, 188 and 190, making 378; Pennsylvania, two, 368 and 121, making 489; Maryland, two, 150 and 0, total 150; District of Columbia, one, 30; Virginia one, 40; South Carolina, two, 150 and 0, making 150; Georgia, one, 0; Kentucky one, 211; Ohio two, 110 and 0, making 110. Thus it appears that there are in the United States, 2,071 Medical Students, nearly one fourth of whom are Students in this City.—*Phila. Com. Herald.*

MARRIED in Bridgewater, Connecticut, by the Rev. Mr. Winter, Mr. BENJAMIN CLOUGH, of Sanbornton, to Miss CAROLINE BOWERS, of B. Both deaf and dumb.—The scene was a novel one.—"No voice of Parson, Bridegroom, Bride, was heard." The marriage ceremony was performed in writing; it being presented, each assented, and they were pronounced married, agreeably to the laws of that State.

SAILOR'S CHRISTENING.—Mr. Taylor preached yesterday afternoon as usual, to an audience filling not only the galleries, aisles and entries, but the pulpit stairs and the pulpit itself, to overflowing—leaving scarcely a seat or stand for himself; nor do we believe a more patient or attentive congregation is to be found in the Union, than the company of gallant tars who listened like living statutes to a discourse an hour long on this occasion. But the best part of the scene was the christening of three children—with water from the vase made of the Constitution, of course the sailors will have no other. As pretty little fellows were they as need be seen—Lucia, Stephen and all—with caps and cheeks as red as a primrose; and throwing their tiny arms about the reverend gentlemen's neck—as he gave them each, patting their curly heads, a warm blessing, and a kind kiss—as instinctively as the vine stretches its tendrils to the sunshine. It was too much even for the "thunder lions."

Some of the tender hearted "cried" like girls, and many a brawney hand of an old bruiser was seen brushing the manly tear from faces which had looked Northwesters out of countenance these forty years.—*Boston Jour.*

THE MORMONITES.—These innocent and deluded men have ceased to resist the enraged citizens, and are leaving their homes and the county of Jackson, to establish residence among a more friendly and pacific people. They have done the best that their circumstances would admit of, and in our estimation acted wisely. We are pleased to learn by the St. Louis papers that the number of killed has been greatly exaggerated. Only six lost their lives in the affray—4 Mormonites and 2 of the citizens. We are informed that the former intend commencing suits against the destroyers of the property, and the lives of their people.—This resort to the law is much better than to arms.—The whole affair is disgraceful to the section of country in which it transpired.—*Vincennes Gazettee.*

A weekly paper, entitled the "*Catholic Journal,*" has been recently established at Washington City, D. C.

Married,

On Monday evening, by the Rev. N. H. Hall, COL. JESSE BAYLES, to Miss REBECCA MCNITT, both of this city.

Died,

In Philadelphia, on Thursday, the 5th inst., the Rev. EZRA FISK, D. D., Professor of Ecclesiastical History and Church Government, in the Western Theological Seminary, at Alleghenytown, Pennsylvania, and late Pastor of the Presbyterian church, in Goshen, New York.

NOTICE TO SUBSCRIBERS.

One of the publishers of this paper—WM. M. TODD—expects to be at Frankfort during the anniversary meeting, on the 7th, 8th, & 9th of January next. This will afford a favorable opportunity to those subscribers who may wish to send their respective dues by the members of the Legislature, which convenes a few days previous, and also by the delegates to the annual meetings of the Societies. The advance subscription price—*two dollars*—will be received till that time; those who may pay after that period, will be of course expected to pay the additional price, according to the terms of the paper. (☞ *See terms, on the first page.* By sending the sums respectively due, by the opportunities above mentioned, subscribers will confer a favor on the publishers, while at the same time, they will be promoting their own interest. During his stay in Frankfort, he may be found at the office of "The Commonwealth."

RICH CUT GLASS.

JUST RECEIVED,
BY JAMES & BROTHER,
(*Crockery Warehouse,*)

AN Assortment of CUT GLASS, comprising many rich and desirable articles, viz:

Decanters, Wines, Tumblers, Pitchers, Goblets, Dishes, Saucers, Salts, Celeries, Butter Tubs, &c.

These goods are very elegant, and the best assortment ever offered to the public, and afford the purchaser a fine selection from a variety of splendid and new patterns. Housekeepers and those preparing, will find, in a short time, at our warehouse, almost every article necessary for a complete fit out.

Lexington, Dec. 25, 1833. 24-6w

TO WOOL AND COTTON CARDERS.

BY *arrangements lately made with one of the most celebrated Manufacturers of Machine Cards in New England, the undersigned have been enabled to reduce the price of* MACHINE CARDS AND FILLETING, *to*

$1 62½

This uncommonly low price per square foot reduces 1¼ inch fillet to 21 cents the running foot, and 1 inch fillet to 13½ cents the running foot. A good supply always on hand, and orders received for the Manufacturer for any size or number, and filled at a short notice.

STEPHENS, WINSLOW & STEPHENS,
Main street, Lexington, Ky.
December 25, 1833. 24-3m

CITY ELECTION.

AN election for Mayor and Councilmen of the City of Lexington, will be held on Saturday, the 4th day of January, 1834, at the following places, and under the direction of the following Inspectors, viz:

Ward No. 1. At Tilton & Hewitt's. Ward Inspectors, Archibald Logan, Leland J. Bradley, and William P. Holloway.

Ward No. 2. At Wickliffe's Inn. Ward Inspectors, William Stubblefield, John Shrock, and John W. Trumbull.

Ward No. 3. At McCracon's Inn. Ward Inspectors, John Henry, Thomas K. Layton, and Thomas Nelson.

Ward No. 4. At Brennan and Postlethwait's Inn. Ward Inspectors, Jacob Ashton, Larkin B. Smith, and William H. Rainey.

The polls will open at 9 o'clock, A. M. and close at 5 o'clock, P. M. *precisely.*

Att. H. J. BODLEY, *Clerk of the City.*
December 25, 1833. 24-2w

MANSION HOUSE.

THIS Tavern, in the town of Frankfort, so well known throughout the State of Ky. and in the western country generally, has been taken on lease for a term of years by the subscriber, where he will be glad to receive patronage. STEPHEN FENWICK.
Frankfort, Dec. 25, 1833. 24-7w

200 ACRES OF LAND FOR SALE.

THE Subscriber wishes to sell the valuable farm whereon he resides, lying in Mercer county, Ky. adjoining New Providence church and the farm of Dr. Thos. Cleland. Said farm is well improved; about 150 acres under fence; 40 acres well set in clover; a brick dwelling house, and other necessary buildings, barn, &c. a good apple orchard; two first rate wells, one of which is very convenient to the house, and many other conveniences too numerous to mention. A part of the purchase money will be required in hand and a liberal credit given for the balance. For further particulars enquire of the subscriber on the premises.

DANIEL A. BREWER.
December 25, 1833. 24-3tf

A FARM TO RENT.

I WISH to rent my Farm, about six miles from Lexington, near the turnpike bridge. It is well calculated, from the advantages of water and pastures, for a stock farm; about 135 acres cleared, 12 or 13 of which is excellent hemp ground. For further particulars enquire at Mr. James Coleman's, in Lexington.

MARY PARKER.
November 27, 1833. 20-tf

NOTICE.

ON Thursday, the 27th day of February, 1834, the undersigned, as Trustees of the town of Lebanon, will proceed to sell about 70 Quarter Acre Lots, and 10 Half Acre Lots, being part of the lands of Richard Forrest, added to said town. Bond and approved security will be required of the the purchasers.

JOHN M. GRAHAM,
TOHMAS JACKSON,
WM. A. WORTHEN,
ROBERT MATINGLY,
JOHN SHUCK,
} *Trustees.*

Lebanon, Ky., Dec. 25, 1833. 24-tds

SABBATH SCHOOL BOOKS.

THE American Sunday School Union can furnish a library for a school which will contain 235 volumes, amounting to 38,305 pages, bound in fancy coloured leather backs and corners, with marble covers. These volumes contain 1500 steel, copperplate, and wood engravings and maps, illustrating the various subjects of which the books treat. The price of the complete set is $41.

Besides this library, the Union have published 103 smaller books in paper covers, containing 2056 pages, with a large number of wood cuts. A complete set of these costs $1,46. If bound, they would make about ten or twelve volumes of uniform size.

In the above are not included several volumes, which, on account of size, &c. are not placed in the regular series; such as the Bible Dictionary, Geography, Psalmody, Hymn Books, Biographical Dictionary, Union Questions, &c.

Many of these, are good paper; many of them were written expressly for the Union, and all have been examined and approved by the Committee of Publication, composed of an equal number of the Baptist, Presbyterian, Methodist, and Episcopal churches.

For the sum of $42,46, the above 338 works can be procured by any Sunday School, and Sunday School Society, which will send a copy of its constitution, a list of officers, and an annual report to the American Sunday School Union, and thus become an auxiliary. They can be procured on the same terms by any individual who is a member of the Society, purchasing for his own use or for gratuitous distribution. The terms for membership are for life $30, or $3 annually, in which case they also receive gratuitously a copy of the Sunday School Journal.

In view of these facts, we may inquire how many thousands of parents might place in their dwellings such a library; embracing matter adapted to all ages, from the youngest child that can read, to the parents and domestics of the household!

How many thousand little companies of youth might join and purchase a complete library for their amusement and instruction!

How many thousand sets should be required by Sunday Schools, by common schools, by public schools, by apprentices' libraries, by men of property, for gratuitous distribution, by ministers and pious visitors of the poor and the rich, for the comfort and benefit of the families and individuals they go amongst!

Orders addressed to the subscriber, with particular directions as to the mode of conveying the books, will meet with prompt attention, if addressed to LUTHER STEPHENS, *Lexington, Ky.*

FREDERICK W. PORTER.
Corresponding Secretary American Sunday School Union, No 146 *Chestnut Street, Philadelphia.*
December 25, 1833. 24-3weow

LONDON ANNUALS.

THE LANDSCAPE ANNUAL for 1834, with 26 splendid engravings; The ORIENTAL ANNUAL for 1834, with 25 engravings; The ENGLISH ANNUAL for 1834, with 15 engravings; FRIENDSHIP'S OFFERING for 1834, with 12 engravings.

New Books.

Stuart's Commentary on the Hebrews, 2d edition; The Works of Edmund Burke, new edition in 3 vols.; Memoirs of the Court of Charles the 1st, by Lucy Aikin, 2 vols. 8 vo.; Russell's Life of Oliver Cromwell, 2 vols. being Nos. 62 & 3 of the Family Library; Memoirs of Baron Cuvier, by Mrs. Lee; O'Sullivan's Guide to an Irish Gentleman in search of a Religion; The Teacher, by Abbott; The Young Christian, by Abbott; Carson & Cox on Baptism; Tyng's Bible Companion; Owen's Voyages, 2 vols.; Cogswell on the Millennium; Austin Hall, or after dinner conversations between a father and his children; The Book of Commerce; Book of Politeness by Madame Celnut, 2d American Edition.

Just received and for sale at SKILLMAN'S *Book Store, Main-Street, Lexington, Ky.*
December 18th, 1833. 23-by

KENTUCKY ASYLUM
For the Deaf and Dumb
AT DANVILLE.

THE present session of this Institution commenced in September last, and will continue till the middle of July next.—Pupils are received at any time during the year. Ample provision has been made by the State of Kentucky for its indigent Deaf and Dumb; and the terms of admission to others are $100 per annum, including board and tuition. Persons having children of this unfortunate class, are earnestly requested to bring them to the Institution, that the blessings and consolations of learning and religion may be imparted to their benighted minds.

OFFICERS.
J. A. JACOBS, *Principal Teacher.*
WILLIAM D. KEER, *Assistant Teacher.*
DR. LUKE MUNSELL, *Superintendent.*
MRS. ELIZA MUNSELL, *Matron.*
Danville, Dec. 11, 1833. 23—3w

Appleton's Washing Machine.

THE public are informed, that rights to make, or machines already made, can be had of J. S. FREEMAN, in Lexington Ky. Deeds for county rights can also be had of him. Several of the above machines are now in use in this city, and can be seen at *David A. Sayre's, Esq. F. Dewees', Esq. Dr. B. W. Dudley's,* and several other families not now recollected.

J. APPLETON.
Lexington Ky. Dec. 11, 1833. 22—3w.

ALL TASTES SUITED.

THE subscribers, being encouraged by met with, during the past season, are induced to make such an arrangement of their stock and establishment as will enable them to suit all who will call at the *Old Stand, Corner of Main and Main-Cross Streets,* with

HATS,

Which for style, durability, and texture, will compare with any in the Union. We flatter ourselves that we now afford an opportunity to all who are disposed to encourage *Home Manufacture,* to deal where they may consult good taste and economy, without encroaching on either, as we are determined to keep

A Good Assortment,

And will be undersold by no vender in the city. Merchants, and other wholesale dealers, we hope will find it to their interest to call and see our assortment. As we import our Furs and Trimmings, and have also adopted all the late

Eastern Improvements,

in forming hat bodies and cleaning furs, &c. we will be enabled to manufacture as low as they can; and we are determined to sell as cheap as the manufacturers in New York or Philadelphia can the same quality of hats.

Hats made to order, of any size, form, or quality, both

WHOLESALE & RETAIL,

WITH PUNCTUALITY AND DESPATCH.

We would say to those of the trade that we have Mr. Tenney's machine for forming hat bodies in successful operation, which for its simplicity and economy is a desirable accession to every manufacturer, although he should employ but two or three hands. In confirmation of which they are advised to call and see it perform, in the event of which we feel assured they will be induced to purchase a patent right or send us their wool to be formed into felts—which we will do to their satisfaction, at $12 50 per hundred.

STEELE & TOD.

N. B.—We wish to hire a NEGRO MAN and TWO WOMEN for the ensuing year, for whom a liberal price will be given. S. & T.
Lexington, Nov. 20, 1833. 19-by

BOOK AND JOB *PRINTING OFFICE.*

W. M. TODD & W. D. SKILLMAN,
Publishers of the Western Luminary.
HAVE A COMPLETE
BOOK AND JOB OFFICE,
And are prepared to execute
EVERY DESCRIPTION OF PRINTING,
In a neat and workman-like manner.

AS their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

(☞ *Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop.*
Lexington, Dec. 11, 1833.

JUST PUBLISHED,

And for Sale at This Office, and at A. T. Skillman's Book Store,

"Strictures on Campbellism,
By THOMAS CLELAND, D. D."

Price 25 cts.; 13 copies for $3; 25 copies for $5.
December 11, 1833.

NEW BOOKS!

THE RELIGIOUS SOUVENIR, by Rev. G. T. Bedell, a new and beautiful annual for 1834; The TOKEN AND ATLANTIC SOUVENIR for 1834; The OFFERING for 1834; The PEARL, or Affections Gift, for 1834; Sprague on Revivals, second edition, with additional letters; Bridges on the 119th Psalm; Mrs. Holley's Texas; The Young Ladie's Sunday Book; The Boy's own Week-day Book; Fergus on Nature and Revelation; Taylor's Life of Cowper; Smith's Key to the Revelation; Smith and Dwight's Researches in Armenia; Letters to an Anxious Inquirer, by T. C. Henry, D. D; Introductory Essay by Rev. G. T. Bedell; Dr. Webster's Bible.

Just received at SKILLMAN'S *Book Store, Main Street, Lexington, Ky.*

The London Annuals expected in a few days.

(☞ All the new publications received as they appear from the press.

November 4, 1833. 21-by

FALL AND WINTER NEW GOODS.

James G. McKinney & Co.

Are now opening their First Supply of

FALL AND WINTER GOODS.

Bought out of the Latest Arrivals in New York.

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths*; from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths.* Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos, 6-4 French and English Merinos, all qualities and colors, 6-4 French Bombazine, from 1 to $4, Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalat, a new and splendid goods for ladies' dresses, Swansdown, Valencia. Satin and velvet Vesting, 600 pieces Calicoes, from 3 to 50 cts. Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Nett, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezons, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Checks, Splendid Bead Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Beltings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored Silks, A great variety plan colored Silks, Scotch, Ingrain and Kidermuster Carpetings, Venetian, Stair, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'fs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF

Hardware and Cutlery.
CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash.*
Lexington, Oct. 23, 1833. 15—by

Fashionable Establishment.
T. RANKIN,
MERCHANT TAILOR,
(*Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,*)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtlees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

(☞ *Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12-6m

STOVES.

MILLER & FARRAR,
MAIN STREET,
(Sign of the Gold [illegible])

HAVE on hand, and intend to keep, a constant supply of

Cooking, Franklin, Seven and Ten Plate Stoves,

Of the newest and most improved patterns, which they will sell at very low prices. They are also prepared to furnish, to order, any quantity of STOVE PIPE.

Lexington, Oct. 23, 1833. 15-3m

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadnut, *Maysville;* John R. Bryant, *Union Town;* J. Dudley *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris.* Ky. J. Liter, *Lexington.*

September 25th, 1833. 11-by

From the New England Review.

The Cities of the Plain.

"Away from the ruin—oh, hurry you on,
While the sword of the angel yet slumbers undrawn!
Away from the doomed and deserted of God:
Away, for the spoiler is rushing abroad!"

The warning was spoken—the righteous had gone;
And the proud ones of Sodom were feasting alone;
All gay was the banquet—the revel was long
With the pouring of wine, and the breathing of song.

'Twas an evening of beauty—the air was perfume;
The earth was all greenness—the trees were all bloom;
And softly the delicate viol was heard,
Like the murmur of love, or the notes of a bird.

And beautiful creatures moved down in the dance,
With the magic of motion, and sunshine of glance;
And white arms wreathed lightly, and tresses fell free,
As the plumage of birds from some tropical tree.

And the shrine of the idol was lighted on high,
[illegible] eye;
And the worship was blended with blasphemy's word,
And the wine-bibber scoffed at the name of the Lord!

Hark! the growl of the thunder—the quaking of earth!
Wo—wo to the worship, and wo to the mirth!
The black sky has opened—there's flame in the air,
The red arm of vengeance is lifted and bare!

And the shriek of the dying rose wild where the song
And the low tone of love had been whispered along;
For the fierce flames went lightly o'er palace and bower,
Like the red tongues of demons, to blast and devour!

Down—down on the fallen, the red ruin rained,
And the reveller sank with his wine cup undrained;
The foot of the dancer—the music's loved thrill,
And the shout and the laughter grew suddenly still.

The last throb of anguish was fearfully given;
The last eye glared forth its madness on heaven!
The last groan of horror rose wildly and vain,
And death brooded over the pride of the plain!

From the Religious Souvenir, for 1834.

THE INTEMPERATE.

"Come along," said James Harwood to his wife, who burdened with two children, followed in his steps. Her heart was full, and she made no reply.

"Well, be sullen if you choose, but make haste you shall, or I will leave you behind in the woods."

Then, as if vexed because his ill humor failed to irritate its object, he added in a higher tone—

"Put down that boy. Have not I told you, twenty times, that you could get along faster if you had but one to carry? He can walk as well as I can."

"He is sick," said his mother; "feel how his head throbs. Pray take him in your arms."

"I tell you, Jane Harwood, once for all, that you are spoiling the child by your foolishness. He is no more sick than I am. You are only trying to make him lazy. Get down and walk," addressing the languid boy.

He would have proceeded to enforce obedience, but the report of a gun arrested his attention. He entered a thicket, to discover whence it proceeded, and the weary and sad-hearted mother sat down upon the grass. Bitter were her reflections during the interval of rest among the wilds of Ohio. The pleasant New England village from which she had just emigrated, and the peaceful home of her birth, rose up to her view, where but a few years before, she had given her hand to one, whose unkindness now strewed her path with thorns. By constant and endearing attentions, he had won her youthful love, and the two first years of their union promised happiness. Both were industrious and affectionate, and the smiles of their infant in his evening sports or slumbers, more than repaid the labors of the day.

But a change became visible. The husband grew inattentive to his business, and indifferent to his fireside. He permitted debts to accumulate, in spite of the economy of his wife, and became morose and offended at her remonstrances. She strove to hide, even from her own heart, the vice that was gaining the ascendancy over him, and redoubled her exertions to render his home agreeable. But too frequently her efforts were of no avail, or contemptuously rejected. The death of her beloved mother, and the birth of a second infant, convinced her that neither in sorrow nor in sickness could she expect sympathy from him to whom she had given her heart, in the simple faith of confiding affection. They became miserably poor, and the cause was evident to every observer. In [illegible] er, who had been for several years a resident in Ohio, mentioning that he was induced to remove further westward, and offering them the use of a tenement which his family would leave vacant, and a small portion of cleared land, until they might be able to become purchasers.

Poor Jane listened to this proposal with gratitude. She thought she saw in it the salvation of her husband. She believed that if he were divided from his intemperate companions, he would return to his early habits of industry and virtue. The trial of leaving native and endeared scenes, from which she would once have shrunk, seemed as nothing in comparison with the prospect of his reformation and returning happiness.

The journey was slow and toilsome. The few utensils and comforts which they carried with them, were gradually abstracted and sold. The object of this traffic could not be doubted. The effects were but too visible in his conduct. She reasoned, she endeavored to pursuade him to a different course. But anger was the only result. When he was not too far stupified to comprehend her remarks, his deportment was exceedingly over-bearing and arbitrary. He felt that she had no friend to protect her from his insolence, and was entirely in his own power; and she was compelled to realize that it was a power without generosity, and that there is no tyranny so perfect as that of a capricious and alienated husband.

As they approached the close of their distressing journey, the roads became worse, and their horse utterly failed. He had been but scantily provided for, as the intemperance of his owner had taken and impoverished every thing for his own support. Jane wept as she looked upon the dying animal, and remembered his laborious and ill-repaid services.

"What shall I do with the brute?" exclaimed his master; he has died in such an out-of-the-way place, that I cannot even find any one to buy his skin."

Under the shelter of their miserably broken wagon, they passed another night, and early in the morning pursued their way on foot Of their slender stores, a few morsels of bread were all that remained. But James had about his person a bottle, which he no longer made a secret of using. At every application of it to his lips, his temper seemed to acquire new violence. They were within a few miles of the termination of their journey, and their directions had been clear and precise. But his mind became so bewildered and his heart so perverse, that he persisted in choosing by-paths of underwood and tangled weeds, under the pretence of [illegible] shorter route. This increased and prolonged their fatigue; but no entreaty of his weary wife was regarded. Indeed, so exasperated was he at her expostulations, that she sought safety in silence. The little boy of four years old, whose constitution had been feeble from infancy, became so feverish and distressed, as to be unable to proceed. The mother, after in vain soliciting aid and compassion from her husband, took him in her arms, while the youngest, whom she had previously carried, and who was unable to walk, clung to her shoulders. Thus burdened, her progress was painful and tedious. Still she was enabled to go on: for the strength that nerves a mother's frame, toiling for her sick child, is from God. She even endeavored to press on more rapidly than usual, fearing that if she fell behind, her husband would tear the sufferer from her arms, in some paroxysm of his savage intemperance.

Their road during the day, though approaching the small settlement where they were to reside, lay through a solitary part of the country. The children were faint and hungry; and as the exhausted mother sat upon the grass, trying to nurse her infant, she drew from her bosom the last piece of bread, and held it to the parched lips of the feeble child. But he turned away his head, and with a scarcely audible moan, asked for water. Feelingly might she sympathise in the distress of the poor outcast from the tent of Abraham, who laid her famishing son among the shrubs, and sat down a good way off, saying, 'Let me not see the death of the child.' But this Christian mother was not in the desert, nor in despair. She looked upward to Him who is the refuge of the forsaken, and the comforter of those whose spirits are cast down. * * * * * *

A cluster of log cabins now met their view through an opening in the forest. They were pleasantly situated in the midst of an area of cultivated land. A fine river, surmounted by a rustic bridge of the trunks of trees, cast a sparkling line through the deep, unchanged autumnal verdure.

"Here we live," said their guide, "a hard-working, contented people. That is your house which has no smoke curling up from the chimney. It may not be quite so genteel as some you have left behind in the old states, but it is about as good as any in the neighborhood. I'll go and call my wife to welcome you; right glad will she be to see you, for she sets great store by folks from New-England."

The inside of a log cabin, to those not habituated to it, presents but a cheerless aspect. The eye needs time to accustom itself to the rude walls and floors, the absence of glass windows, and doors loosely hung upon leather hinges. The exhausted woman entered, and sank down with her babe. There was no chair to receive her. In the corner of the room stood a rough board table, a low frame resembling a bedstead. Other furniture there was none. Glad, kind voices of her own sex, recalled her from her stupor. Three or four matrons, and several blooming young faces, welcomed her with smiles. The warmth of reception in a new colony, and the substantial services by which it is manifested, put to shame the ceremonious and heartless professions, which in a more artificial state of society are dignified with the name of friendship.

As if by magic, what had seemed almost a prison, assumed a different aspect, under the ministry of active benevolence. A cheerful flame rose from the ample fireplace; several chairs and a bench for the children appeared, a bed with comfortable coverings concealed the shapelessness of the bedstead, and viands to which they had long been strangers were heaped upon the board. An old lady held the sick boy tenderly in her arms, who seemed to revive as he saw his mother's face brighten, and the infant, after a draught of fresh milk, fell into a sweet and profound slumber. One by one the neighbors departed, that the wearied ones might have an opportunity of repose.—[illegible] night, lingered a moment as he closed the door, and said:

"Friend Harwood, here is a fine, gentle cow feeding at your door; and for old acquaintance sake, you and your family are welcome to the use of her for the present, or until you can make out better."

When they were left alone, Jane poured out her gratitude to her Almighty Protector in a flood of joyful tears. Kindness to which she had recently been a stranger, fell as balm of Gilead upon her wounded spirit.

"Husband," she exclaimed in the fulness of her heart, "we may yet be happy."

He answered not, and she perceived that he heard not. He had thrown himself upon the bed, and in a deep and stupid sleep was dispelling the fumes of intoxication.

This new family of emigrants, though in the midst of poverty, were sensible of a degree of satisfaction to which they had long been strangers. The difficulty of procuring ardent spirits in this small and isolated community, promised to be the means of establishing their peace. The mother busied herself in making their humble tenement neat and comfortable, while her husband, as if ambitious to earn in a new residence the reputation he had forfeited in the old, labored diligently to assist his neighbors in gathering their harvest, receiving in payment such articles as were needed for the subsistence of his household. Jane continually gave thanks in her prayers for this great blessing, and the hope she permitted herself to indulge of his permanent reformation, imparted unwonted cheerfulness to her brow and demeanor. The invalid boy seemed also to gather healing from his mother's smiles, for so great was her power over him, since sickness had rendered his dependence complete, that his comfort, and even his countenance were a faithful reflection of her own. Perceiving the degree of her influence, she endeavored to use it, as every religious parent should, for his spiritual benefit. She supplicated that the pencil which was to write upon his soul, might be guided from above. She spoke to him in the tenderest manner of his father in heaven, and of his will respecting little children. She pointed out his goodness in the daily gifts that sustain life; in the glorious sun, as it came forth rejoicing in the east, in the gently-falling rain, the frail plant, and the dews that nourish it. She reasoned with him of the changes of nature, till he loved even the storm, and the lofty thunder, because they came from God. She repeated to him passages of Scripture, with which her memory was stored; and sang hymns, until she perceived that if he was in pain, he complained not, if he might but hear her voice. She made him acquainted with the life of the compassionate Redeemer, and how he called young children to his arms, though the disciples forbade them. And it seemed as if a voice from heaven urged her never to desist from cherishing this tender deep-rooted piety; because, like the flower of grass, he must soon fade away. Yet, though it was evident that the seeds of disease were in his system, his health, at intervals, seemed to be improving, and the little household partook, for a time, the blessings of tranquility and content.

But let none flatter himself that the dominion of vice is suddenly or easily broken. It may seem to relax its grasp, and to slumber, but the victim who has long worn its chains, if he would utterly escape, and triumph at last, must do so in the strength of Omnipotence. This James Harwood never sought. He had begun to experience that prostration of spirits which attends the abstraction of an habitual stimulant. His resolution to recover his lost character was not proof against this physical inconvenience. He determined, at all hazards, to gratify his depraved appetite. He laid his plans deliberately, and with the pretext of making some arrangements about the wagon, which had been left broken on the road, departed from his home. His stay was protracted beyond the appointed limit, and at his return, his sin was written on his brow in characters too strong to be mistaken. That he had also brought with him some hoard of intoxicating poison, to which to resort, there remained no room to doubt.—Day after day did his shrinking household witness the alternations of causeless anger and brutal tyranny. To lay waste the comfort of his wife, seemed to be his prominent object. By constant contradiction and misconstruction, he strove to distress her, and then visited her sensibilities upon her as sins.

There was one modification of her husband's persecutions which the fullest measure of her piety could not enable her to bear unmoved. This was unkindness to her feeble and suffering boy. It was at first commenced as the surest mode of distressing her. It opened a direct avenue to her heart strings. What began in perverseness seemed to end in hatred, as evil habits sometimes create perverted principles. The wasted and wild-eyed invalid shrank from his father's glance and footstep, as from the approach of a foe. More than once had he taken him from the little bed which maternal care had provided for him, and forced him to go forth in the cold of the winter storm.

On such occasions, it was in vain that the mother attempted to protect her child. She might neither shelter him in her bosom, nor control the frantic violence of the father.—Harshness, and the agitation of fear, deepened a disease which might else have yielded. The timid boy in terror of his natural protector, withered away like a blighted flower. It was of no avail that friends remonstrated with the unfeeling parent, or that hoary headed men warned him solemnly of his sins. Intemperance had destroyed his respect for man and his fear of God.

Spring at length emerged from the shades of that heavy and bitter winter. But its smile brought no gladness to the declining child.—Consumption fed upon his vitals, and his nights were restless, and full of pain.

"Mother, I wish I could smell the violets that grew upon the green bank by our old dear home."

"It is too early for violets my child. But the grass is beautifully green around us, and the birds sing sweetly, as if their hearts were full of praise."

"In my dreams last night, I saw the clear waters of the brook that ran by the bottom of my little garden. I wish I could taste them once more. And I heard such music, too, as used to come from that white church among the trees, where every Sunday the happy people [illegible] worship God."

The mother saw that the hectic fever had been long increasing, and knew that there was such an unearthly brightness in his eye, that she feared his intellect wandered. She seated herself on his low bed, and bent over him to soothe and compose him. He lay silent for some time.

"Do you think my father will come?"

Dreading the agonizing agitation which, in his paroxysm of coughing and pain, he evinced at the sound of his father's well-known footstep, she answered,

"I think not my love. You had better try to sleep."

"Mother, I wish he would come, I do not feel afraid now. Perhaps he would let me lay my cheek to his once more, as he used to do when I was a babe in my grand-mother's arms. I should be glad to say good-bye to him, before I go to my Savior."

Gazing intently in his face, she saw the work of the destroyer, in lines too plain to be mistaken.

"My son; my dear son; say, Lord Jesus receive my spirit."

"Mother," he replied, with a sweet smile upon his ghastly features, "he is ready, I desire to go to him. Hold the baby to me that I may kiss her. That is all. Now sing to me, and, oh! wrap me close in your arms, for I shiver with cold.

He clung, with a death grasp, to the bosom which had long been his sole earthly refuge.

"Sing louder, dear mother, a little louder, I cannot hear you."

A tremulous tone, as of a broke harp, rose above her grief, to comfort the dying child. One sigh of icy breath was upon her cheek, as she joined it to his—one shudder—and all was over. She held the body in her arms as if fondly hoping to warm and revivify it with her breath. Then she stretched it upon its bed, and kneeling beside it, hid her face in that grief which none but mothers feel. It was a deep and sacred solitude, alone with the dead. Nothing save the soft breath of the sleeping babe fell upon that solemn pause. Then the silence was broken by a wail of piercing sorrow. It ceased, and a voice arose, a voice of supplication, for strength to endure, as "seeing Him who is invisible.' Faith closed what was begun in weakness. It became a prayer of thanksgiving to him who had released the dove-like spirit from the prison house of pain, that it might taste the peace and mingle in the melody of heaven.

She arose and bent calmly over her dead. The thin and placid features wore a smile, as when he had spoken of Jesus. She composed the shining locks around the pure forehead, [illegible] beautiful.

The father entered carelessly. She pointed to the pallid immoveable brow, "See he suffers no longer?' He drew near and looked on the dead with surprise and sadnes. A few natural tears forced their way, and fell on the face of the first-born who was once his pride. The memories of that moment were bitter. He spoke tenderly to the emaciated mother; and she who a short time before was raised above the sway of grief, wept like an infant as those few affectionate tones touched the sealed fountains of other years.

Neighbours and friends visited them, desirous to console their sorrow, and attended them when they committed the body to the earth. There was a shady and secluded spot which they had consecrated to the burial of their few dead. Thither that whole little colony were gathered, and, seated on the fresh springing grass, listened to the holy, healing words of the inspired volume. It was read by the oldest man in the colony, who had himself often mourned. As he bent reverently over the sacred page, there was that on his brow which seemed to say; this has been my comfort in my affliction.' Silver hair thinly covered his temples, and his low voice was modulated by feeling as he read of the frailty of man, withering like the flower of grass, before it groweth up; and of his majesty in whose sight, 'a thousand years are as yesterday when it is past, and as a watch in the night.' He selected from the words of that compassionate One, who 'gathered the lambs with his arm, and carried them in his bosom,' who pointing out as an example the humility of little children, said, 'Except ye become as one of these, ye cannot enter into the kingdom of heaven,' and who calleth all the weary and heavy laden to come unto him, that he may give them rest. The scene called forth sympathy, even from manly bosoms. The mother, worn with watching and weariness, bowed her head down to the clay that concealed her child. And it was observed with gratitude by that friendly group, that the husband supported her in his arms, and mingled his tears with hers.

He returned from this funeral in much mental distress. His sins were brought to remembrance, and reflection was misery. Conscience haunted him with terrors, and many prayers from pious hearts arose, that he might now be led to repentence. The venerable man who had read the Bible at the burial of his boy, counselled and entreated him, with the earnestness of a father, to yield to the warning voice from above, and to 'break off his sins by righteousness, and his iniquities by turning unto the Lord.'

There was a change in his habits and conversation, and his friends trusted it would be permanent. She who, above all others, was interested in the result, spared no exertion to win him back to the way of truth, and to soothe his heart into peace with itself, and obedience to his Maker. Yet was she doomed to witness the full force of grief and remorse upon intemperance, only to see them utterly overthrown at last. The reviving virtue, with whose indications she had solaced herself, and even given thanks that her beloved son had not died in vain, was transient as the morning dew. Habits of industry, which had begun to spring up, proved themselves to be without root. The dead, and his cruelty to the dead, were alike forgotten. Disaffection to the chastened being who against hope still hoped for his salvation, resumed its dominion. The friends who had alternately reproved and encouraged him, were convinced that their efforts had been of no avail. Intemperance 'like the strong man armed,' took possession of a soul that lifted no cry for aid to the Holy Spirit, and girded on no weapon to resist the destroyer.

Summer passed away, and the anniversary of their arrival at the colony returned. It was to Jane Harwood a period of sad and solemn retrospection. The joys of early days, and the sorrows of maturity, passed in review before her, and while she wept, she questioned her heart, what had been its gain from a father's discipline, or whether it had sustained the greatest of all losses—*the loss of its afflictions.*

She was alone at this season of self-communion. The absence of her husband had become more frequent and protracted. A storm, which feelingly reminded her of those which had often beat upon them when homeless and weary travellers, had been raging for nearly two days. To this cause she imputed the unusually long stay of her husband. Through the third night of his absence she lay sleepless, listening for his steps. Sometimes she fancied she heard shouts of laughter, for the mood in which he returned from his revels was various. But it was only the shriek of the tempest. Then she thought some ebullition of his frenzied anger rang in her ears. It was the roar of the hoarse wind through the forest. All night long she listened to these sounds, and hushed and sang to her affrighted babe. Unrefreshed, she arose and resumed her morning labors.

Suddenly her eye was attracted by a group of neighbors, coming up slowly from the river. A dark and terrible foreboding oppressed her. She hastened out to meet them. Coming towards her house was a female friend, agitated and fearful, who, passing her arm around her would have spoken.

"Oh, you come to bring me evil tidings; I pray you let me know the worst."

The object was indeed to prepare her mind for a fearful calamity. The body of her husband had been found, drowned, as was supposed, during the darkness of the preceding night, in attempting to cross the bridge of logs, which had been partially broken by the swollen waters. Utter prostration of spirit came over the desolate mourner. Her energies were broken, and her heart withered. She had sustained the privations of poverty and emigration, and the burdens of unceasing labor and unrequited care, without murmuring. She had lain her first born in the grave with resignation, for faith had heard her Savior saying, "Suffer the little child to come unto me." She had seen him, in whom her heart's young affections were garned up, become a 'persecutor and injurious,' a prey to vice the most disgusting and destructive. Yet she had borne up under all. One hope remained with her as an 'anchor to the soul,' the hope that he might yet repeat and be reclaimed. She had persevered in her complicated and self-denying duties with that charity which "beareth all things, believeth all things, endureth all things."

But now, he had died in his sin. The deadly leprosy which had stolen over his heart, could no more be "purged by sacrifice or offering for ever. [illegible] single prayer for mercy had preceded the soul on its passage to the High Judge's bar. There were bitter dregs in this grief, which she had never before wrung out.

Again the sad hearted community assembled in their humble cemetery. A funeral in an infant colony awakens sympathies of an almost exclusive character. It is as if a large family had suffered. One is smitten down whom every one knew, every voice saluted. To bear along the corpse of the strong man, through the fields which he had sown, and to cover motionless in the grave that arm which trusted to have reaped the ripening harvest, awakens a thrill, deep and startling in the breasts of those who wrought by his side during the burden and heat of the day. To lay the mother on her pillow of clay, whose last struggle with life was, perchance, to resign the hope of one more brief visit to the land of her father, whose heart's last pulsation might have been a prayer that her children should return and grow up within the shadow of the school-house and the church of God, is a grief in which none, save emigrants, may participate. To consign to their narrow, noteless abode, both young and old, the infant and him of hoary hairs, without the solemn knell, the sable train, the hallowed voice of the man of God, giving back, in the name of his fellow Christians, the most precious roses of their pilgrim path, and speaking with divine authority of Him who is the 'resurrection and life,' adds desolation to that weeping with which man goeth downward to his dust.

But with heaviness of an unspoken and peculiar nature was this victim of vice borne from the house that he troubled, and laid by the side of his son, to whose tender years he had been an unnatural enemy. There was sorrow among all who stood around his grave, and it bore features of that sorrow which is without hope.

The widowed mourner was not able to raise her head from the bed when the bloated remains of her unfortunate husband were committed to the earth. Long and severe sickness ensued, and in her convalescence a letter was received from her brother, inviting her and her child to an asylum under his roof, and appointing a period to come and conduct them on their homeward journey.

With her little daughter, the sole remnant of her wrecked heart's wealth, she returned to her kindred. It was with emotions of deep and painful gratitude that she bade farewell to the inhabitants of that infant settlement, whose kindness, through all her adversities, had never failed. And when they remembered the example of uniform patience and piety which she exhibited, and the saintlike manner in which she sustained her burdens, and cherished their sympathies, they felt as if a tutelary spirit had departed from among them.

In the home of her brother she educated her daughter in industry, and that contentment which virtue teaches. Restored to those friends with whom the morning of life had passed, she shared with humble cheerfulness the comforts that earth had yet in store for her; but in the cherished sadness of her perpetual widowhood, in the bursting sighs of her nightly orison, might be traced a sacred and deep-rooted sorrow—the memory of her erring husband, and the miseries of unreclaimed intemperance.

Hartford, Conn. L. H. S.

Temperance Facts.

It is a fact that temperate drinkers are becoming rare. Most of those who use ardent spirits at all, use it to excess.

It is a fact that public sentiment regards those who use it, as less trust-worthy than those who entirely abstain from its use.

It is a fact that those who have given up the traffic in ardent spirits, have been gainers, rather than losers, by the change.

It is a fact that the principal part of the bad debts which a merchant makes, is chargeable, either directly or indirectly, to intemperance.

It is a fact that many of the retail grocers who sell ardent spirits, keep this article chiefly for the *negro trade.*

It is a fact that decent white men are ashamed to be seen in these establishments.

It is a fact that the retailing of ardent spirits is unprofitable business, except where the retailer is deficient in moral principle, or where a place of fashionable resort is kept.

It is a fact that the influence of the Temperance Reformation has extended to vast multitudes who do not belong to any Temperance Society.

It is a fact that none attempt to ridicule the temperance cause, but such as use ardent spirits themselves to excess.

It is a fact that to be intoxicated is far more disreputable than it once was. Of course drunkenness is a less social vice.

I have other facts which I may forward you on some future occasion. FACT.

GEORGE W. TUCKER,
BARBER
AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.
Lexington, October 9, 1833. 13-6m

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday [illegible] Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*
July 24.—2by *For the Lex. Depository.*

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*
N. B. All orders from a distance thankfully received and promptly attended to.
June 5. 1833.—48-tf

New Drug and Chemical STORE.

GEORGE W. NORTON,
WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in *Medicines* will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.
June 5, 1833.—48-tf.

Copper, Tin, and Sheet Iron MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

Miller & Farrar,
(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.
MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

NEW GROCERY AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as *Tea, Coffee,* Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.
Lexington, October 24, 1832—17-tf

☞**TRUSSES.**☜
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.
HELLEN MERRING.
Lexington, Sept. 11, 1833. 9-tf